

VICHARA SAGARA

A Treatise in Advaita Philosophy



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VOLUME 26

Chapter 6

The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

S. No.	Topics	Title
92	Avarta 353 - 382	- Who am I? Answer to this first question

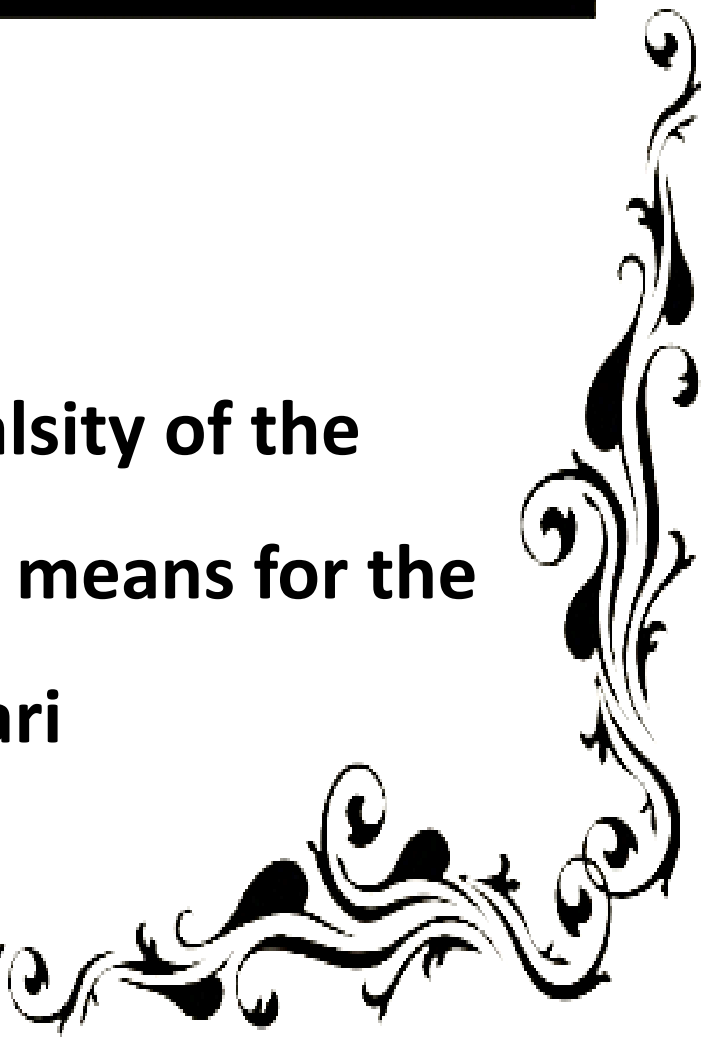
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CHAPTER 6

**The Description of the Falsity of the
Teacher, Vedanta and all the means for the
Kanistha Adhikari**



Topic 360 : very Important Topic :

(३६०) अन्तःकरणमेव कर्तुं भोक्तुं च । तच्चान्तःकरणं नाना मध्यमपरिमाणं चेति वेदान्तसिद्धान्तकथनम् —

2 Atmas

Paramartikam

- One, Ekam, Aduitiyam
- All Pervading
- Paramatma

Vyavaharikam

- Anekam, Jivatma
- Non-pervading
- One Atma Reflected in Many Sukshma Shariram

Example :

- One sun in Many Buckets of Water
- Chidabhasa Sahita Atanhakaranam = Sukshma Shariram = Karta, Bokta

Definition of Jivatma :

- Reflected Consciousness because of finite Reflecting Medium - Antahkaranam.

Sukshma Shariram	Mind
In General	Particular

- Every Mind with Chidabhasa becomes a Jiva in Vyavaharika Drishti.
- Infinite Jivatmas are there - Mosquito - Elephant - Manushya - Deva with different Sharirams
- New Jivatma - Never created, Jivatma = Anaadi

Question :

- Many Getting liberated, Jivas becoming less and Less daily as they get liberated after Study.
- Last Jiva will not have a Guru
- Srishti, Jiva, Bhagawan will end, no Job for Bhagavan

Answer :

- He is not affected
- Jivas will never end
- Infinite Jivas, Anantaha - Each Jivatma Karta, Bokta, Finite
- Every finite Jivatma has Punya - Papam
- According to Punya Papam, Antahkarana Connected to Shariram
- Jiva = Reflected Consciousness

= Avatara

- Original Rama = Vishnu
- Vishnu took Avatara as Reflection, Birthless, deathless

Every Jivatma is Avatara of Eka Paramatma

- In Advaitam, no Problem, Chidabhasa exists

Jnani claims Akarta, Abokta Atma

Does not identify with Chidabhasa but with Chit

- Chit is in Same Place as Chidabhasa
- Chit is all Pervading
- Lakshanya, Aham Brahma Asmi, Chit is Possible
- Antahkarana = Vyavaharika Jiva = Nana, Many, infinite
- Madhyama Parimana not atomic, not infinite
- It is finite in Size

वेदान्तसिद्धान्ते त्वन्तःकरणमेव कर्तृ भोक्तृ च । तच्चान्तःकरणं नाना ।
तच्चान्तःकरणं न व्यापकम्, नाप्यणु । किन्तु शरीरपरिमाणकम्
। दीपप्रकाशवदन्तःकरणं बृहच्छरीरप्राप्तौ विकसति । अल्पशरीरप्राप्तौ सङ्कुचति च
। अयमर्थः सिद्धान्तबिन्दौ मधुसूदनस्वामिभिः प्रतिपादितः । यस्यान्तःकरणस्य येन
शरीरेण सम्बन्धो भवति तस्यान्तःकरणस्य तस्मिन् शरीरे भोगो भवति।

In Vedanta :

Superior I	Inferior I
<ul style="list-style-type: none">- Paramartika- Ekam- Chit	<ul style="list-style-type: none">- Vyavaharika- Anekam- Chidabhasa

- 2 Atmas are there, we can Manage

Gita - Chapter 13 :

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ || 13- 23 ||

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

- Upadrishta, Bharta, Bokta, Maheshwara...
- Paramatma - Chit, is all Pervading
- Jivatma Chidabhasa is only Body pervading
- We have 2 Atmas

• **Advaitam wins because of Paramartika, Vyavaharika Satyam, 2 Levels.**

• Unless we accept 2 Orders of reality, no Consistent System of teaching Possible

• **All other Darshanas Reject 2 Degrees of Reality**

• Therefore, have Problem, no other System Accepts 2 Levels

• Antahkaranam and Chidabhasa = Jivatma, Karta, Bokta

• Jivas - Many, Neither biggest or Smallest in Size

• It is intermediary in Size, Madhyama Parimana

• Intermediary Size, Depends on size of Body, Sharira Pramanam.

Taittiriya Upanishad : Panchamaya Koshas Prana Mayas = Mano Maya

तस्यैष एव शरीर आत्मा ।

यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।

अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।

मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।

आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष

श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā ।

yaḥ pūrvasya tasmādvā etasmādvijñānamayāt ।

anyo'ntara ātmā'nandamayah । tenaiṣa pūrṇah

sa vā eṣa puruṣavidha eva । tasya puruṣavidhatām ।

anvayaṁ puruṣavidhaḥ । tasya priyameva śīraḥ ।

modo dakṣiṇah pakṣah । pramoda uttarah pakṣah ।

ānanda ātmā । brahma pucchaṁ pratiṣṭhā tadapyeṣa

śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

- Pranamaya Does not have its own Size, Shape
- It enters Manushya Shariram, and takes its Shape
- Next birth, different Body, different shape (Insect, Elephant Deva)
- In Every Jiva, Bodies will Vary.

Important topic in Vedanta :

i) Par - Vya - Pratibhasikam, Vyavaharikam, Paramartikam

ii) Adhyasa - Pratibhasikam

iii) Advaitam = Pervasiveness = Sajatiya, Vijatiya, Svagata Bheda Rahitatvam

iv) Satyam - Mithya Arnivachania Khyati

- Artha Adhyasa

- Jnana Adhyasa

v) Prapancho Upashamam

vi) Advaitam

vii) Chit - Chidabhasa

viii) Space / Reflection

ix) Triangle / Binary format

x) Asangatvam

xi) Drk Drishya

xii) Avastha Traya Sakshi

xiii) Pancha kosha Viveka

xiv) Nirvana Shatkam

xv) Nirvana Dashakam

- In Every Janma Bodies will vary

- **Sukshma Shariram expands and Contracts According to insect or Elephant body**

Example :

- **Prabha - Glow, Rays of Flame, Prakasha**

- Candle light Radiation, Prabha Pervades According to Size of Room
- In Bigger room, light pervades more
- Rays contract in Small room, Deepa Prakashavatu not Deepa - Flame Vatu
- Antahkaranam enters big body, Expands
- Small body contracts, Sankocha Vishada Shalitvam
- Capable of expansion, Contraction

Nirvana Dashakam (Dasha Sloka) - Shankara :

- Big Commentary by Madhusudhana Sarasvati
- Called Siddhanta Bindu

Dasha Sloki :

॥श्रीः॥

॥दशश्लोकी॥

न भूमिर्न तोयं न तेजो न वायु

र्न खं नेन्द्रियं वा न तेषां समूहः।

अनेकान्तिकत्वात्सुषुप्त्येकसिद्ध

स्तदेकोऽवशिष्टः शिवः केवलोऽहम्॥१॥

..Śrīḥ..

..Daśaślokī..

na bhūmirna toyam na tejo na vāyuh

na kham nendriyam vā na teṣāṃ samūhaḥ ।

anekāntikatvāt suṣuptyekasiddhaḥ

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham ॥ 1 ॥

I am not earth, I am not water. I am not light, I am not wind, I am not ether, I am not sense organs, Nor am I a combination of these, Because they don't always exist. I am simply Shiva the self, For this remains even in sleep, After everything is taken out. [Verse 1]

- Ramapaya kavi wrote Commentary on Siddanta Sindhu, called Siddanta Bindu
- Madhushdana Saraswathi Says mind expands according to Physical Body
- Mind Connected to Physical body becomes Karta, Bokta, of Karma
- Atma has no karma, Akarta, Abokta, Ashariram
- Atma Antha, Limitless, Mind has Punya, Papam because mind is Karta, Bokta
- According to Punya Papam, Mind gets connected to Only a Particular Body
- That mind experiences Sukha - Dukha Bhoga only in that Body

Brahma Sutra :

Travel of Jiva After death - 5 Stages :

i) Svarga Loka Transit Place

ii) Megha (Rains)

iii) Prithvi

iv) Food Eaten by father

v) Conception Jiva enters mothers Body

तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ।

Tadantarapratipattau ramhati samparishvaktah prasnanimrupanabhyam ।

In order to obtain another body (the soul) goes enveloped (by subtle elements) (as appears from) the question and explanation (in the scripture, Chandogya). [III – I – 1]

- In Ladies finger, many Jivas
- Jiva Does not Suffer

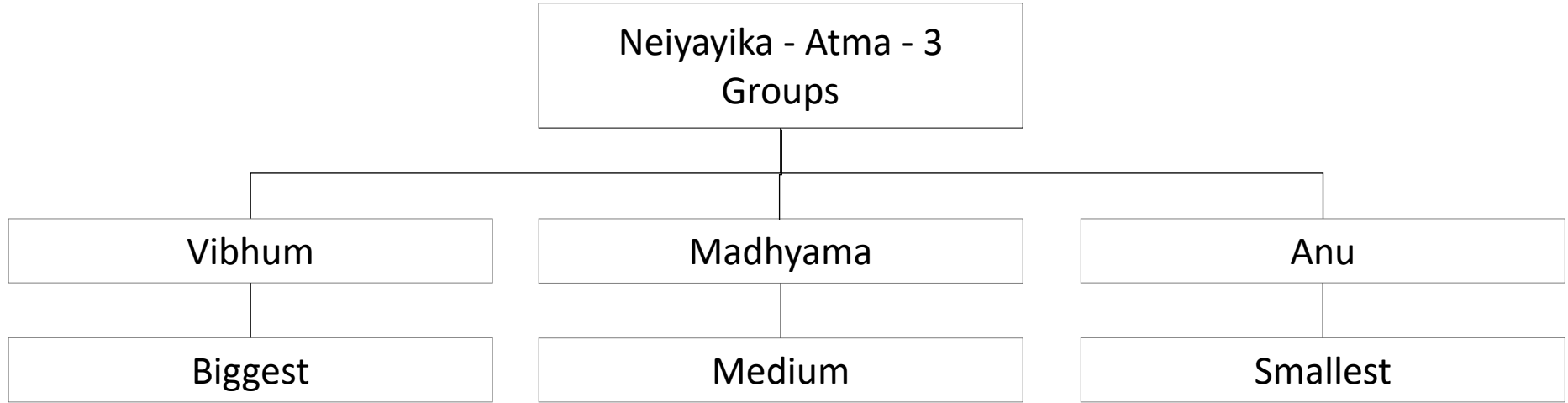
• **Jiva has Bogaha only if it has Sambandha with Sthula Shariram, as in Sleep**

- Sambandha Possible through karma
- Jiva Sambandha with Shariram in Manushya Body Generates Punya - Papam
- Animal Body only Exhaustion of Punya - Papa - No new Agami
- No Sukha - Dukha Bhoga in 5 Stages
- Foetus does not enjoy Mothers Sukha - Dukha without its own Gross body
- Jiva - Foetus Connection not Possible
- Mothers Jiva has Connection with Mothers body
- Foetus and mothers body has no karma Sambandha
- Karma Connects Jiva and Shariram through Antahkaranam, Mind
- Here Antahkaranam = Jiva

Revision 316 :

अल्पशरीरप्राप्तौ सङ्कुचति च । अयमर्थः सिद्धान्तबिन्दौ मधुसूदनस्वामिभिः
प्रतिपादितः। यस्यान्तःकरणस्य येन शरीरेण सम्बन्धो भवति तस्यान्तःकरणस्य
तस्मिन् शरीरे भोगो भवति।

- Acharya Analyses 3 Types of Neiyayika



- Vibhum - Refuted by Vedantin
- Now, Madhyama - Parimana Atma
- In between ND Discusses difference between Neiyayika and Advaitin.

Neiyayika	Vedantin
<ul style="list-style-type: none">- All Pervading Atma, Many, Karta, Bokta	<ul style="list-style-type: none">- All Pervading Atma, Ekam, Akarta, Abokta- Jivas Many, Each jiva karta, Bokta

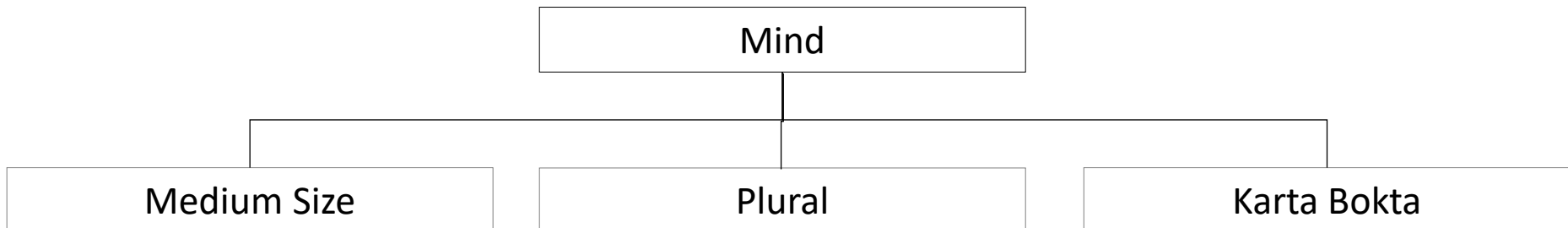
- Based on Experience, we say there are Many Jivas as Karta - Bokta
- Plurality and Kartrutvam as per Jivas
- Neiyayikas theory has many problems

Scholar	Student
Remembers, teachers	Applies Jnanam becomes free

- For Moksha, Scholarship not required
- Important, Useful information
- Remember Matam and Doshas

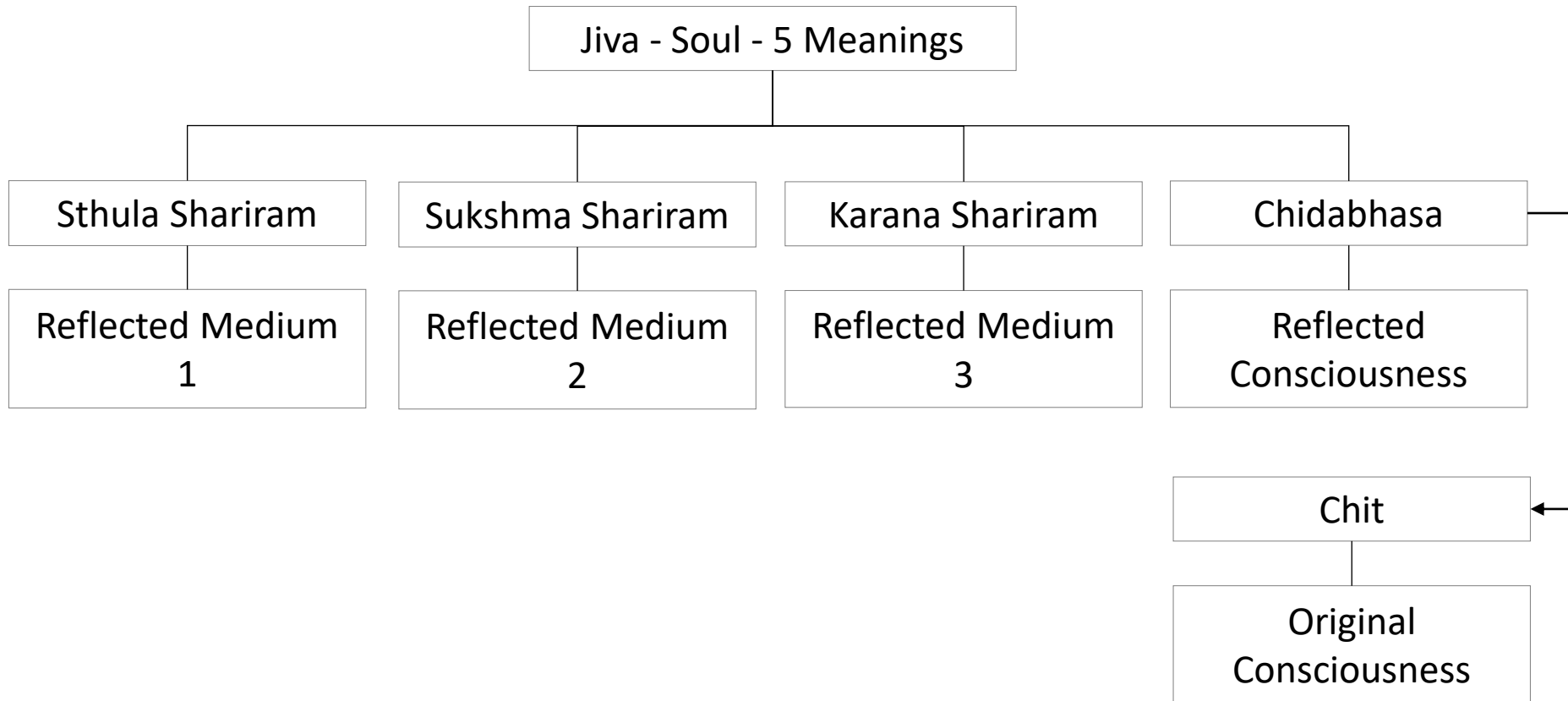
Who is Karta - Bokta in Advaitam?

- Antahkaranam - Sukshma Shariram is Karta, Bokta, Assisted by Sthula Shariram
- Antahkaranam - Madhyama Parimana, Plural



- Mind and Assistance of Sthula Sharira and Blessing of Atma as Chidabhasa
- Mind by itself is Achetana
- Chetana Antahkaranam is Karta, Bokta

- **Sentient Mind = Karta, Bokta**
- **It is of medium Size, Plural, Karta, Bokta, called Jivatma**
- In Vedanta, Jivatma used in different meaning, Loosely, Shastra Inconsistent.



- 5 Put together = Jivatma
- Many Combinations Possible

i) Sthula Shariram :

- Jiva is born, Nakshatram

Taittiriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

ii) Sukshma Shariram with Chidabhasa :

- Jiva Travels from one body to another

iii) Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.९.४ ॥
॥ इति नवमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidam sarvaṁ tatsatyam
sa ātmā tattvamasi śvetaketu iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca || 6.9.4 ||
|| iti navamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 9 - 4]

- Jivatma / Paramatma - Aikyam = Original Consciousness Chit
- Here Jivatma = Sentient Mind
- Shastra expects student to apply Mind
- Antahkaranam = Karta, Bokta

= Sentient Mind

- **Deepa Prakashavatu Antahkaranam**

- Life Compared to Radiance of a Flame
- Radiance can expand and contract, Similarly mind expands and Contracts in elephant and ant bodies.

तस्यैष एव शरीर आत्मा ।

यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।

अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।

मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।

आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष

श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |

yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |

anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ

sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |

anvayaṁ puruṣavidhaḥ | tasya priyameva śiraḥ |

modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |

ānanda ātmā | brahma pucchaṁ pratiṣṭhā tadapyeṣa

śloko bhavati || 2 ||

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- **In Deep Sleep, mind withdraws from Sthula Shariram**

- When one touches the Body, one does not feel

Brihadaranyaka Upanishad : Ajata Shatru Bramana :

- Supta Putra, Yuthanam Tadesham Pranana, vigyanena Vignan Adaye...
- Mind withdrawn from Golakams and karma Indriyams, rests in Hridayam
- In our life time, Mind is regularly expanding, Contracting
- Commented by Madhusudhana Sarasvati in Siddanta sindu
- My Sentient mind can contact only my Physical body, not others

My Sentient mind has Prarabda, hence Karta - Bokta

- It allows Contact with only one Sthula Shariram
- As per Prarabda, Sentient Mind experiences Joys and Sorrows, inevitable
- Infinite Jivatmas are there

Tat Tvam Asi - Jiva shifts from Sentient Mind to Original Consciousness

- Vedanta Listener = Active participant, not Passive Listener
- Passive Listener will get Confusion
- Active Mind Jumps with Joy, when Shastra uses Jivatma in different Contexts
- In Anupraveshya Sruti = Reflected Consciousness = Jiva
- Shankara gives 2 Meanings of Anupraveshyam
 - Chandogyo Upanishad
 - Taittiriya Upanishad

} Different meanings
- Visishta Advaitin has different explanation for Jivatma, Paramatma Karta, Bokta, Punar Janma.

- We are not interested in Scholarship but Moksha
- Karta - Bokta = Sentient Mind, Plural

What is Size of Sentient Mind of Jivatma?

- Madhyama Parimana, Capable of Contraction, expansion
- Mind not Vibhum, Anu
- If sentient mind becomes all Pervading, it will contact all Physical bodies
- My Mind will experience your pain and Pleasure
- To Avoid this problem, if we reject idea of all Pervasiveness, we will not have that problem
- My Mind contacts my body

• **When sense organs perceive Object, Antahkarana Vritti temporarily is going out and Contacting Rupa, Perception takes Place**

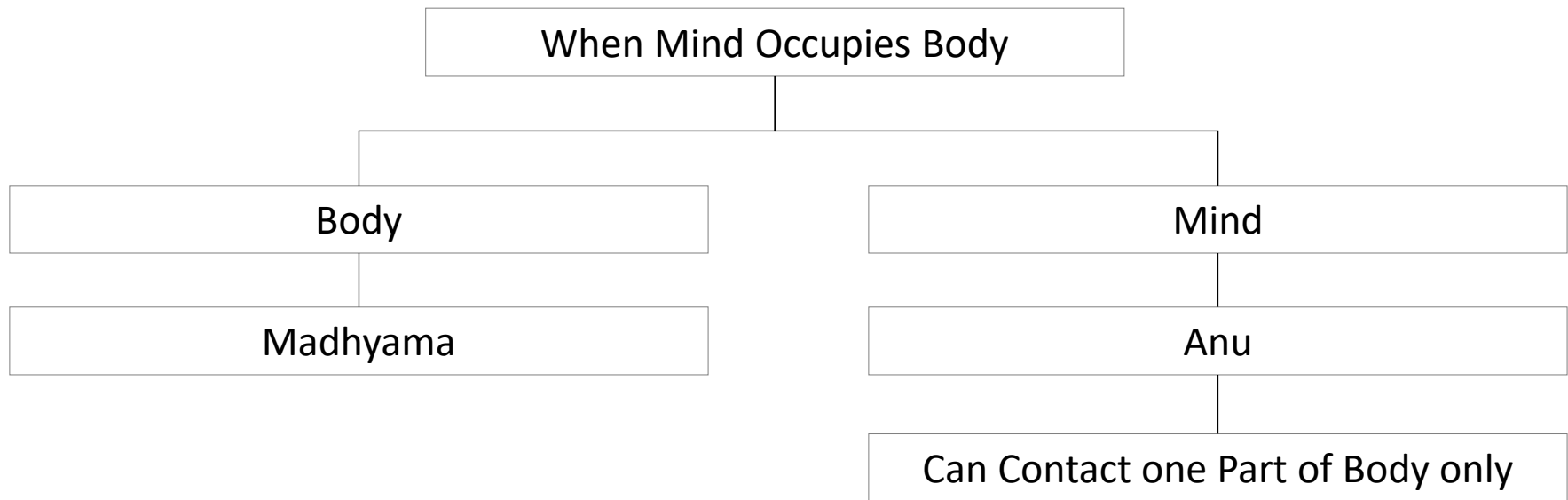
- Sense Organs closed - Mind confined to Physical Body only
- Sentient mind is not all Pervading or Anu in Size

Why Mind not Anu Pramanam?

Neiyayika :

- Took Mind as Anu because he wanted Mind to be eternal
- If mind is medium Size, it will Die
- To avoid death of Mind, Chose mind as Anu
- To Avoid death of Atma, he chose Vibhu
- Vibhum Atma is eternal

- Anu Mind eternal
- Madhyama Shariram is Perishable



- My Mind in the foot will not be in the head
- Will recognize touch of leg not head
- Our experience - I Experience touch through out the Body, indicates Mind Pervades whole body.

Example :

- Feel Mosquito bite in Class also
- When Mind is Anu Antahkarana, it Occupies only Eka Desha of Body
- Anubhava Pramana Virodha

तथा सति युगपदेव पादे मस्तके च कण्ठकवेधे सति द्वयोरपि स्थानयोर्युगपदेवानुभूयमाना पीडा नोपपद्येत । यद्यन्तः- करणमणु तदा तदेकस्मिन् काले एकस्मिन्नेव स्थाने स्यात् । ततश्च यस्मिन् स्थानेऽन्तःकरणं स्थितं तत्रैव पीडानुभवो युज्येत । न तु द्वयोः स्थानयोः युगपदेव पीडानुभवस्य युक्तिरस्ति ।

- If mind occupies leg, it won't feel touch of head
- 2 Mosquitos biting Simultaneously, won't feel both if mind only in Head and is Anu

Conclusion :

- Sentient mind is Jiva, Karta, Bokta, Plural, medium size, Subject to expansion, contraction.

Brihadaranyaka Upanishad :

ॐ । दृप्तबालाकिर्हानूचानो गार्ग्य आस,
स होवाचाजातशत्रुं काश्यम्,
ब्रह्म ते ब्रवाणीति; स होवाचाजातशत्रुः,
सहस्रमेतस्यां वाचि ददम्,
जनको जनक इति वै जना धावन्तीति ॥ १ ॥

om | dṛptabālākīrhānūcāno gārgya āsa,
sa hovācājātaśatruṃ kāśyam,
brahma te bravāṇīti; sa hovācājātaśatruḥ,
sahasrametasyāṃ vāci dadmaḥ,
janako janaka iti vai janā dhāvantīti || 1 ||

Om. There was a man of the Garga family called Proud Bālāki, who was a speaker. He said to Ajātaśatru, the King of Benares, 'I will tell you about Brahman.' Ajātaśatru said, 'For this proposal I give you a thousand (cows). People indeed rush saying, "Janaka, Janaka." (I too have some of his qualities.)' [2 - 1 - 1]

- In Dream, sentient Nadi, mind doesn't Pervade whole Body.
- Mind restricted to one Svapna Nadi only

- **Jiva - Sentient mind moves through Nadi in Dream**
- **Mind is Subject to expansion and Contraction**

- In the Nadi, mind experiences Vasana Maya Prapancha
- Jiva travels through Nadi
- Jiva = Sentient Mind, Capable to Adjust Size, Squeezes through Sushumna nadi and comes out during death.
- Goes out through Brahma - Rendram
- This is explicable only in Madhya Parimana not in Anu or Vibhum Parimana.

तस्मादन्तःकरणं नाणु नापि व्यापकम् । किन्तु शरीरसमानपरिमाण- कम् । अतो न कोऽपि दोषः। अणुव्यापकाभ्यां यद्विलक्षणं तन्मध्यमपरि- माणकम् इति कथ्यते ।

- Therefore Antahkaranam, Sentient Mind - Na Anuhu

Brahma Sutra :

नानुमानमतच्छब्दात् ।

Nanumanamatacchabdat

(The abode of heaven etc.) is not that which is inferred i.e. Pradhana because there is no term indicating it. [1 – 3 – 3]

Neither Atomic Nor Vibhu Parimana :

- Mind is Sharira Parimana, of the Size of Body

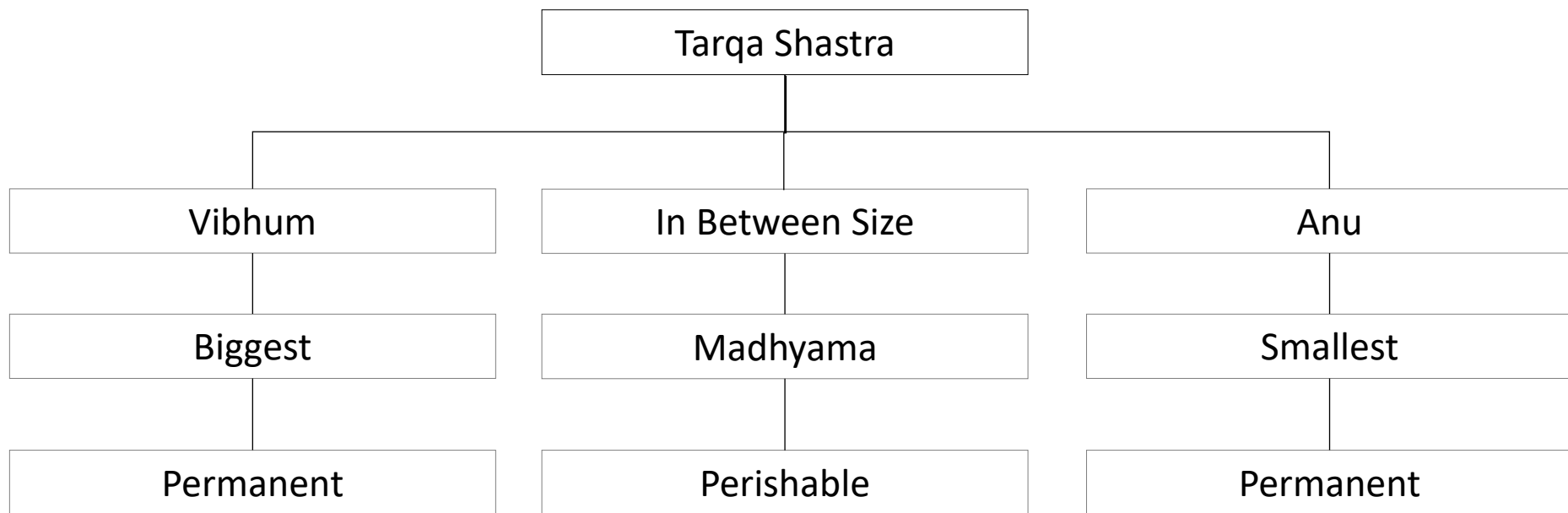
Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

- Mind is of medium size
- Medium can be one feet or 1000 Feet



- Nyaya wanted mind as Eternal, hence chose Anu

Nyayas Argument with Advaitin :

- If your mind is Madhyama it will be perishable not Eternal

Advaitin :

- Yes Mind is Perishable in every Srishti
- Brahman alone is Imperishable
- Mind = Maya - Mysterious category, inexplicable

Is Maya Perishable or Imperishable?

- Advaitin accepts mind is perishable

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

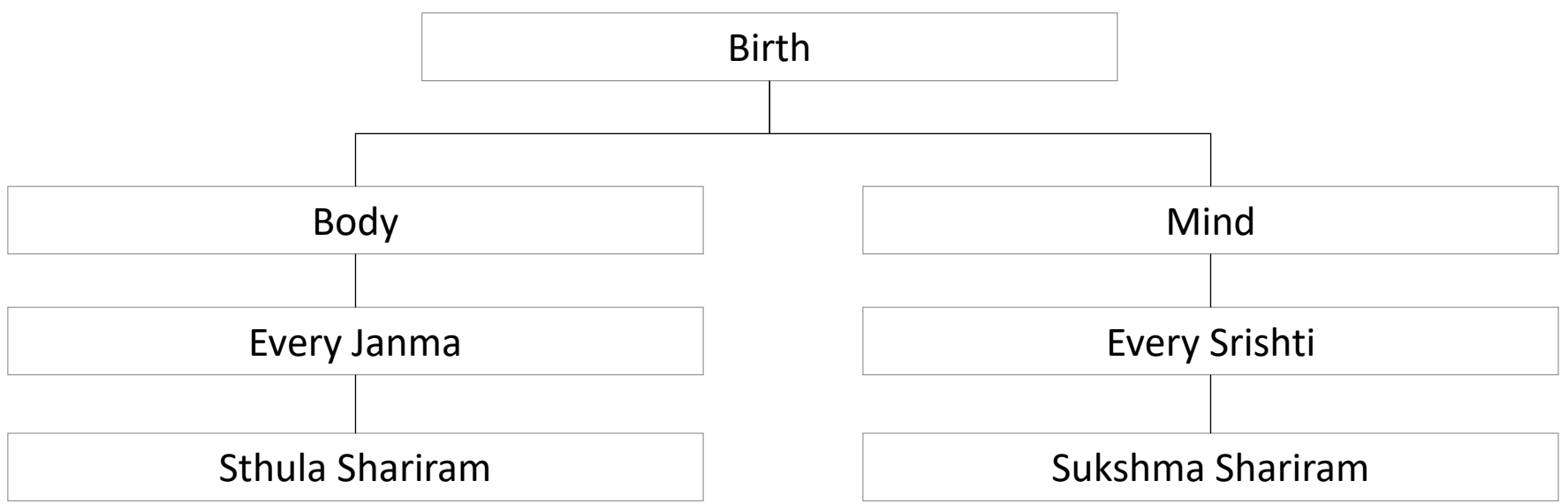
Kaivalya Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manah sarvendriyāṇi ca ।
kham vāyurjyotirāpaḥ prthivī viśvasya dhārīṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.
[Verse 15]

- Mind subject to Birth, death, not During every Janma but every Srishti.

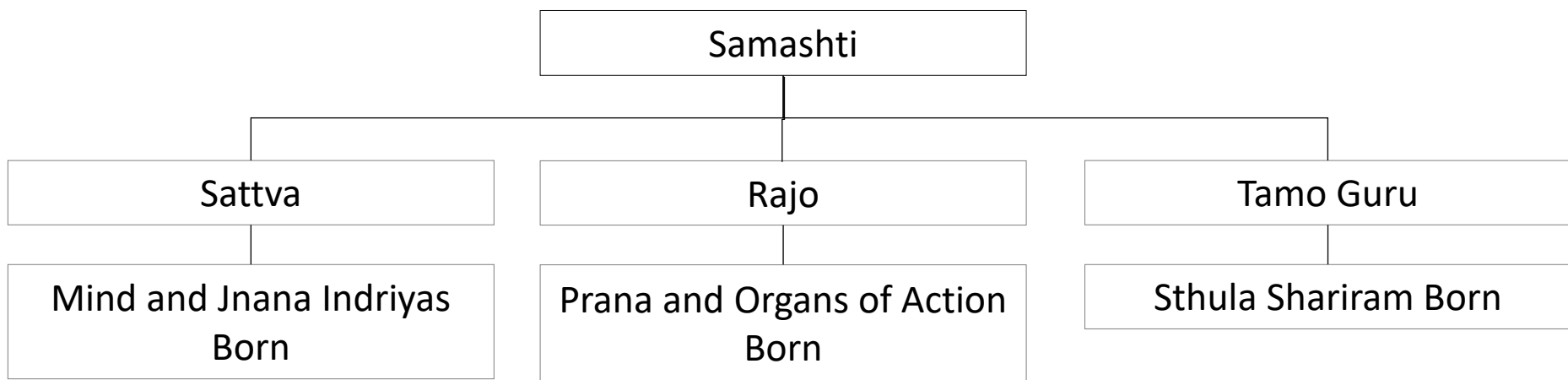


Tattva Bodha - Evolution of Sattva Aspect :

एतेषां पञ्चतत्त्वानां समष्टिसात्त्विकांशात्
 मनोबुद्ध्यहंकार- चित्तान्तःकरणानि संभूतानि ।
 संकल्पविकल्पात्मकं मनः । निश्चयात्मिका बुद्धिः ।
 अहंकर्ता अहंकारः । चिन्तनकर्तृ चित्तम् ।
 मनसो देवता चन्द्रमाः । बुद्धेः ब्रह्मा ।
 अहंकारस्य रुद्रः । चित्तस्य वासुदेवः ।

*Etesām pañcatattvānām samasṭisāttvikāmsāt
 manobudhyahamkāracittāntahkaranāni sambhūtāni |
 Samkalpavikalpātmakam manah | Niścayātmikā buddhiḥ |
 Ahamkartā ahamkārah | Cintanakartr cittaṁ |
 Manaso devatā candramāḥ | Buddheḥ brahmā |
 Ahamkārasya rudrah | Cittasya vāsudevah |*

From the total sattvic aspect of these five elements the inner instrument of the mind, intellect, ego and memory are formed. The mind is of the nature of indecision. The intellect is of the nature of decision. The ego is of the nature of the notion of doership. Memory is of the nature of thinking or recollection. The presiding deity of the mind is the Moon, of the intellect, Brahma, of the ego, Rudra and of memory, Vasudeva. [Verse 21]



- 5 Elements and Mind created in every Srishti
- Perishes during Pralayam
- Sthula Shariram born in every Janma
- Sukshma Shariram born in every Srishti

Karana Shariram :

- Never born, Anirvachania, Anaadi, Avidya Rupam

Tattva Bodha :

कारणशरीरं किम्?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्।

Kāraṇa śarīram kim?

*Anirvācyānādyavidyārūpam śarīradvayasya kāraṇamātram
satsvarūpājñānam nirvikalpakarūpam yadasti tatkāraṇaśarīram |*

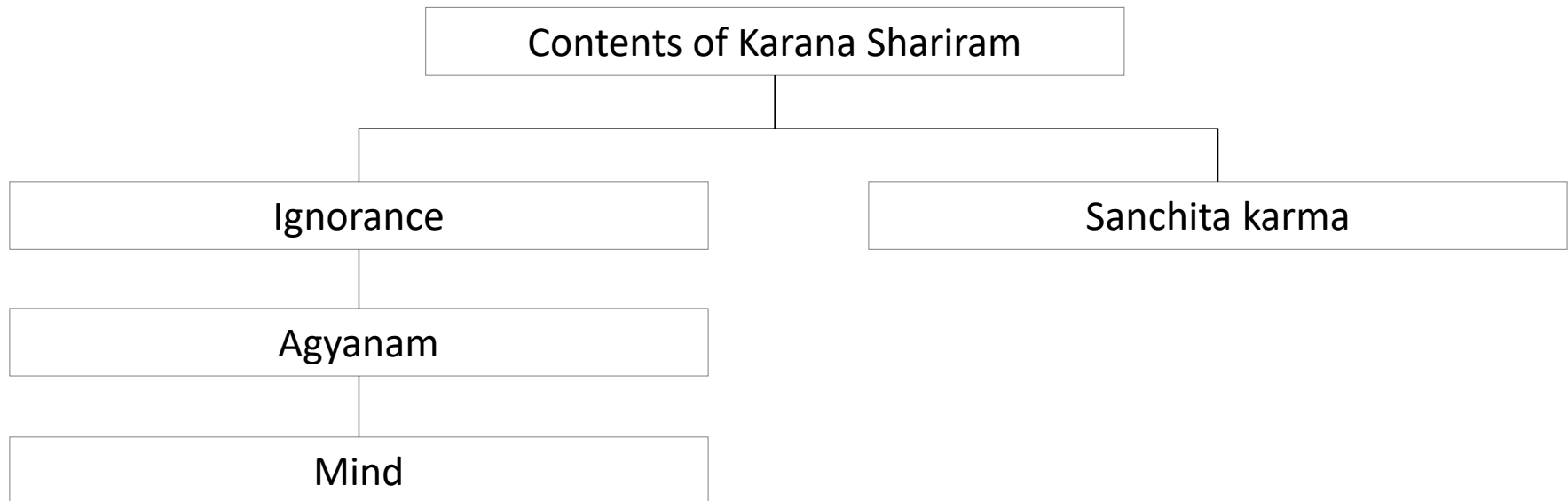
That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

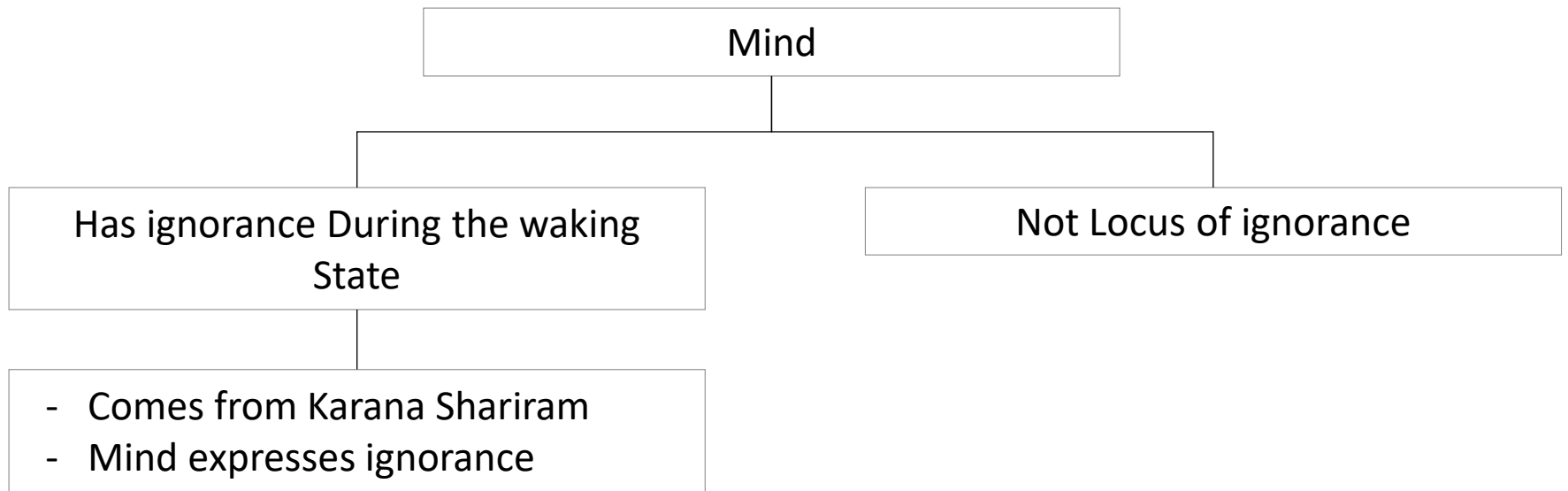
- Inexplicable, beginningless
- In the form of ignorance, sole cause of gross - Subtle body
- Ignorant of ones own true nature
- Free from Duality is the Causal body, Nirvikalpa Rupam

• **Restudy Tattva Bodha after Vichara Sagara - gives Deeper meaning to every line**

Janma Kale	Srishti Kale
Sthula Shariram Born	Karana Shariram Born

- Mind is Perishable





Karana Shariram is Holder of Moola Avidya :

- What is Different from Vibhum and Anu is Madhyama Parimana = Sentient Mind
- 1st Neiyayika Matam over
- Vibhum parimana Vyapaka Atma Vadi over

2nd Neiyayika :

- Unique in Vichara Sagara, did not exist in Shankaras time

Topic 361 - 362 : Madhyama Parimana :

(आ. ३६१-३६२) आत्मनो मध्यमपरिमाणत्ववादिमतनिरा- करणम् — (३६१) आत्मनो मध्यमपरिमाणत्ववादिनैयायिकमतकथनम् — न्यायमते केचन नवीना एवमाहुः — (१) आत्मा नाना, कर्ता, भोक्ता च । न तु व्यापकः । अतो न भोगसाङ्कर्यम् । (२) नाप्यणुरात्मा ।

2nd Naiyayika :

- Atma = Medium size = Madhyama parimana
- Atmas Many, Karta, Bokta, not all Pervasive
- Jaina Matam also Madhyama Parimana Vada

Brahma Sutra - Chapter 2 - Sapta banga Naye :

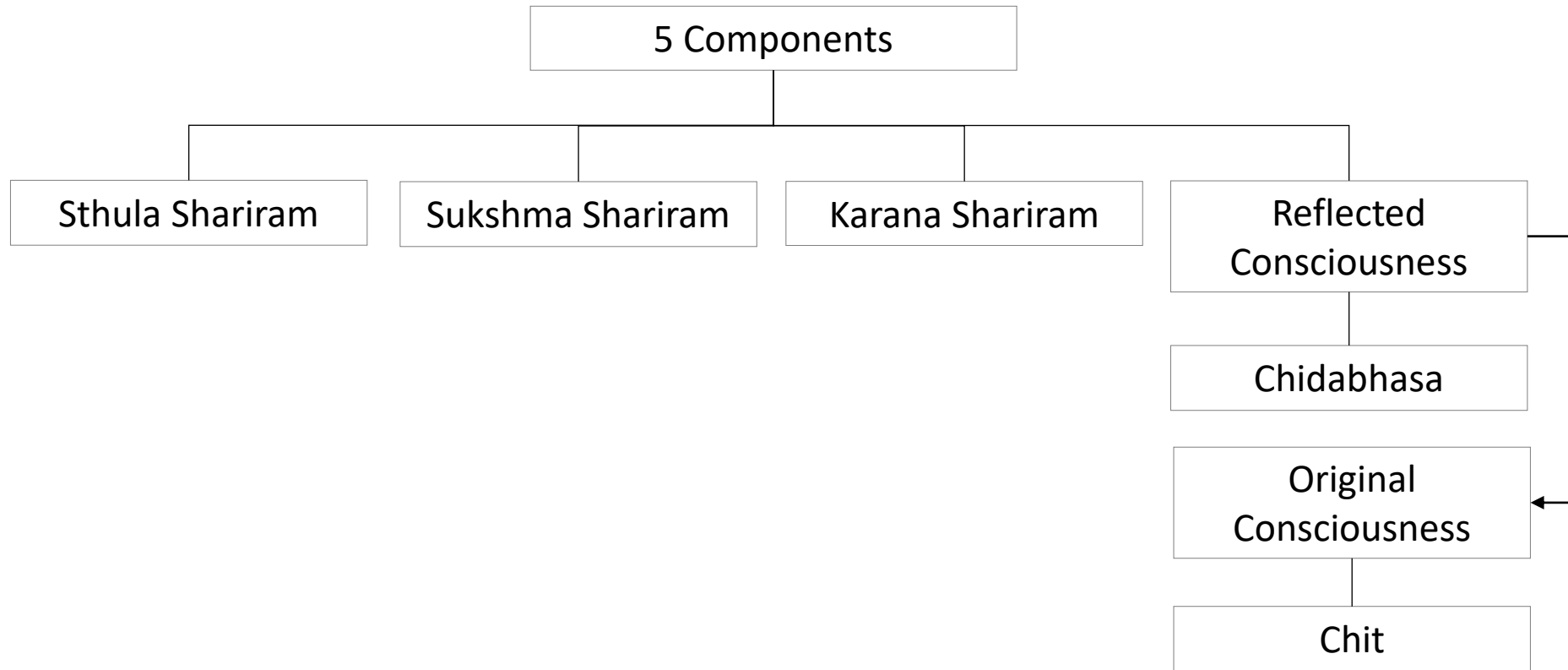
- If Atma contacts all Bodies and experiences all pains
- Here each Atma Limited to a Body
- My Atma experiences my Sukham, Dukham
- No Sankaryam - Mixing up of Pain and Pleasure

Example :

- Chappal Mix-up - Place Left Right to Avoid Some cone taking away

Revision 317 : 2 Homework Answers :

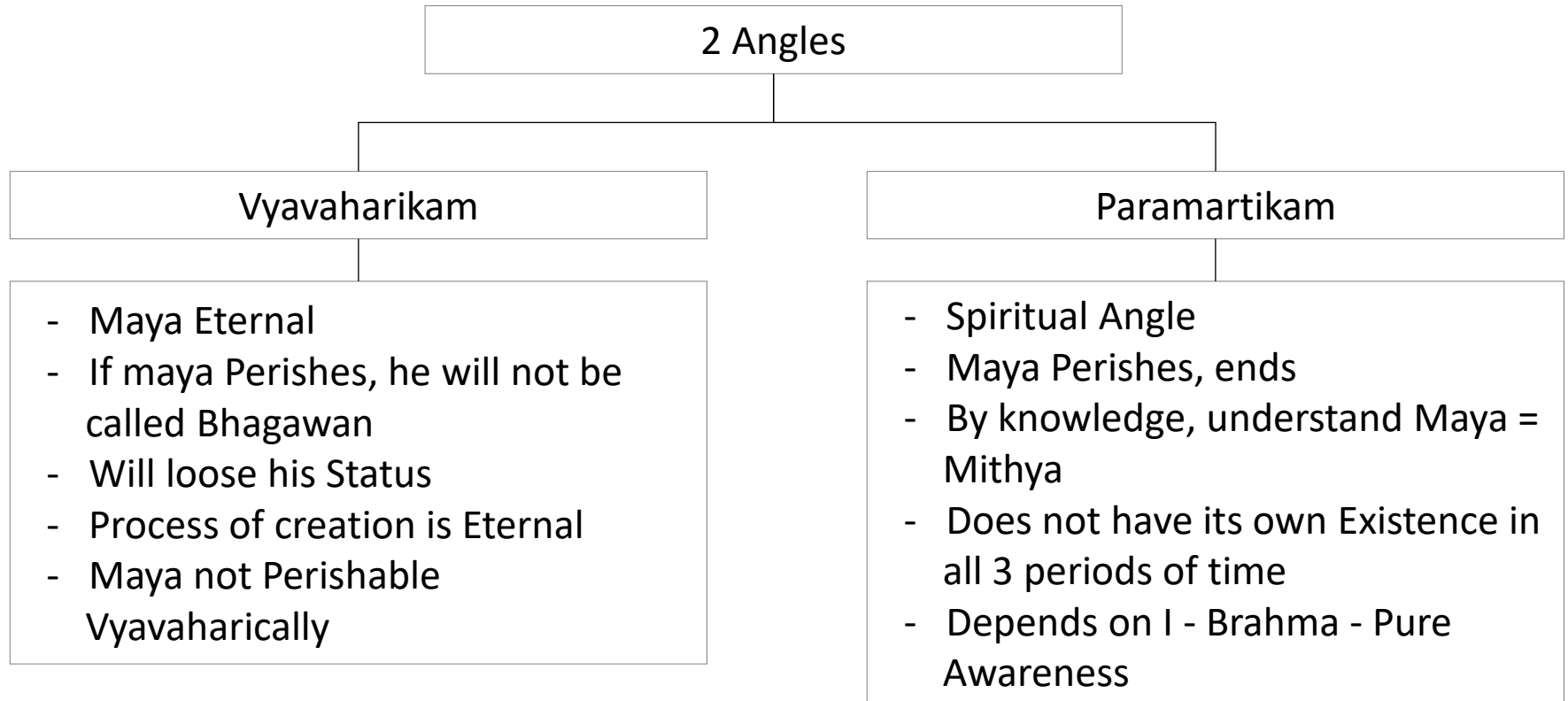
i) What is meaning of word Jiva?



- Jiva can mean any one... Two all Jiva depending on context
- In Chandogyo and Taittiriya Upanishad Anupravesha mantra
- Bhagawan creates Universe, Sthula, Sukshma Sharirams and enters in the form of Jiva
- Anena Jivena Atmana Anupraveshanti, Nama Rupe Vyakara Vani
- Bhagawan enters Sthula, Sukshma Shariram as Jivaha...

- Jiva = Original Consciousness and Reflected Consciousness
- Bhagawan enters - Means, is Available in the form of Original Consciousness and Reflected Consciousness

ii) Is Maya Perishable or eternal?



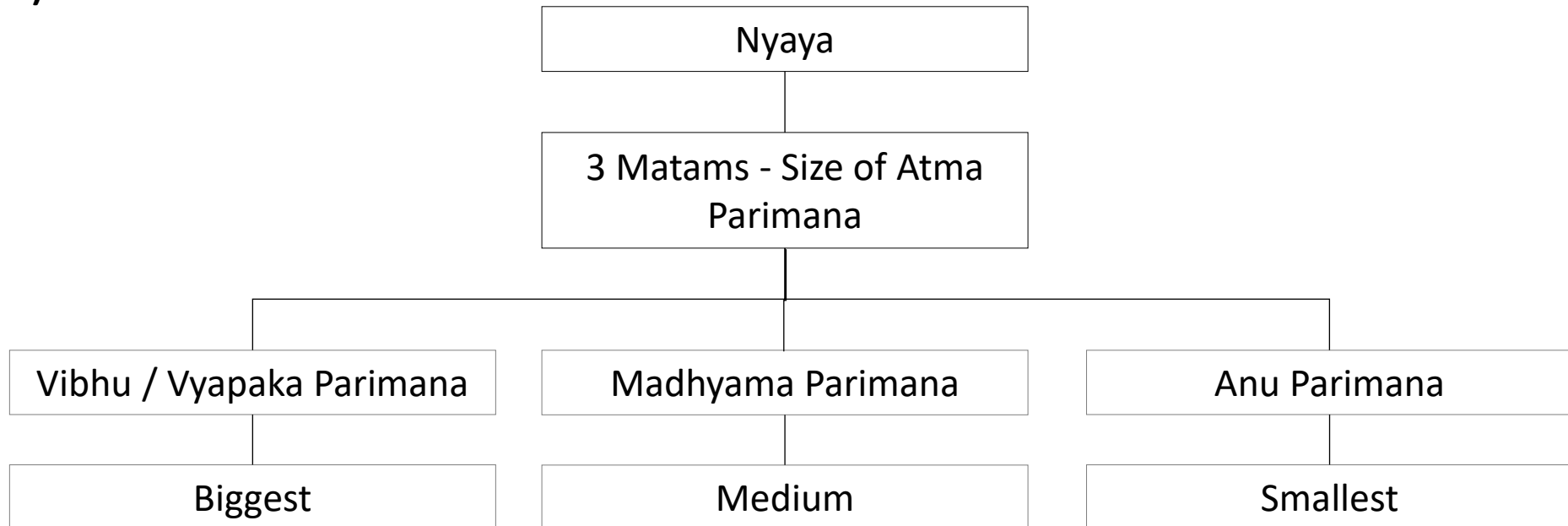
- This understanding of Mithyatvam is end of Maya
- Mayayaha Mithyatva Nishchayaha Mayaya Badaha...
- Bavati = Sublation = ends, technical word
- From Jnanis Angle, Maya is as Good as not there after Jnanam.
- Maya is Spiritually Perishable, Vyavaharically Imperishable

Now 6th Chapter - Vichara Sagara :

- Establishes Superiority of Vedanta in Comparison to other Philosophies
- Intellectual Scholarship required to Claim Superiority of Vedanta not required for Moksha
- Tarqa Drishti is Intellectually Hungry

i) Sankhya Matam Over :

ii)



Brahma Sutra :

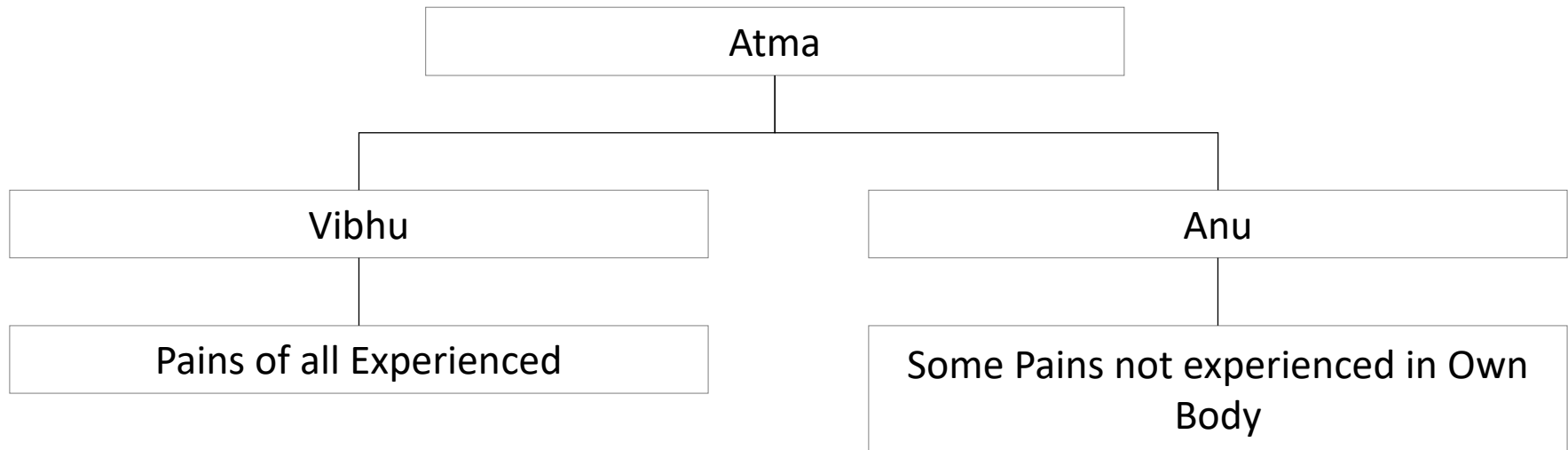
- Deals only with Vibhu Parimana
- Anu and Madhyama is Modern Nyaya
- Atmas Nana - Many, Karta, Bokta common to all 3

Atma - Not all Pervading Problem :

- If Atma is all Pervading, it will contact all Body - Mind will have Sukha - Dukham of All bodies
- Bhoga Sankaryam, over lap not in Madhyama

Why Atma not Anu?

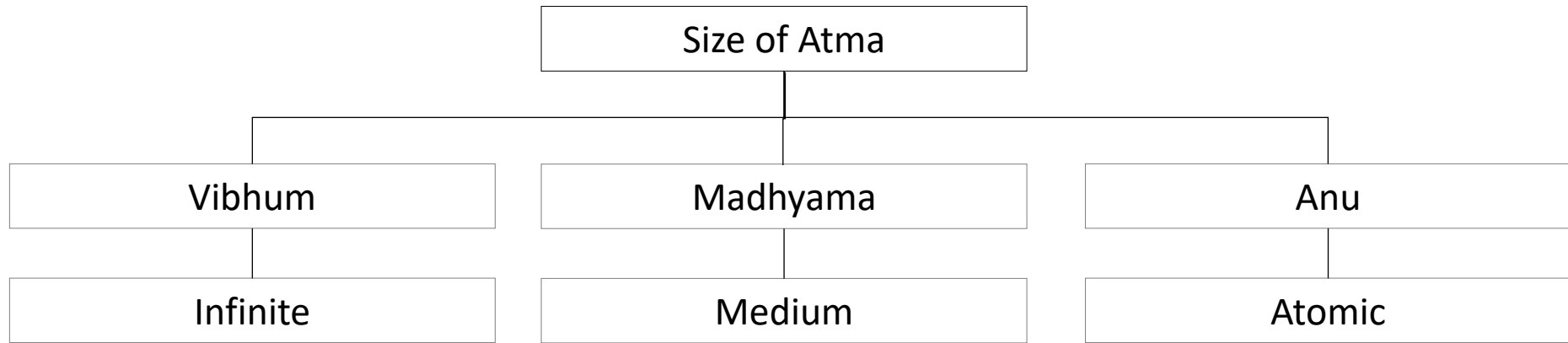
- If Atomic in Size, one Part of Body will have Atma, not other Part
- Awareness in Left hand, not in Right hand
- Mosquito bite on left hand not Noticed, only in Right hand, if Atma is Anu



- Therefore Atma is Size of Body

Vedanta	Nyaya
i) Mind is Size of body, Madhyama ii) Atma Pervading iii) Atma Attributeless, Nirguna	i) Mind is Anu ii) Atma Medium, Madhyama iii) 14 Gunas in Atma

- 6th Chapter all About constructing a Mega chart of 6 Darshanas
- Pages 236 of Text 3 Mentions 14 Gunas



Topic 362 :

(३६२) पूर्वोक्तमतनिराकरणम् —

१. यथानानाघटानांव्यापकत्वाङ्गीकारोनिष्फलस्तथाप्रतिशरीरंकर्तृभोक्तृ-
रूपनानात्मनांव्यापकत्वाभ्युपगमोनिष्फलः। अथवानानान्तःकरणाभ्युपगमेनैवभोगा-
साङ्कर्यसिद्धेर्व्यापकस्यात्मनोनानात्वाङ्गीकारोनिष्प्रयोजनः। अयमपिपक्षोनसमीचीनः —

(१) आत्मनःसङ्कोचविकास-

शालित्वाभ्युपगमेदीपप्रभेवात्मापिविकारीविनाशीचस्यात्। ततश्चमोक्षप्रतिपादकशास्त्रस्यमोक्षसाधनानां
चवैयर्थ्यंभवेत्। (२) मध्यमपरिमाणत्व- मात्मनोऽङ्गीकृत्यसङ्कोचविकासयोरनङ्गीकारे
'आत्माकेनशरीरेणसमान- परिमाणः' इत्यत्रनिश्चायकप्रमाणाभावः।

Refutation of 2nd Neiyayika :

- Logical Problems if Atma is medium Size

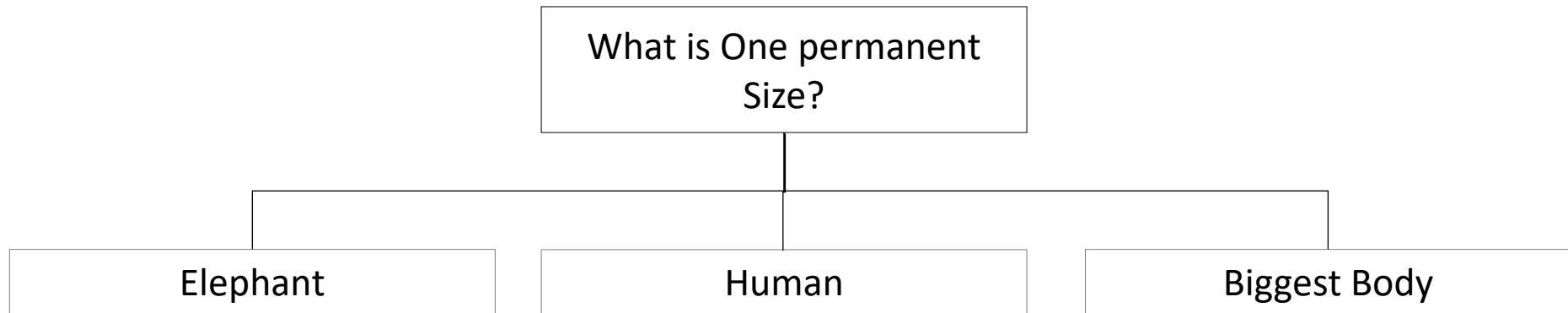
Question :

- Will it be eternally Medium Size or Subject to Expansion, Contraction?
- Body - Expands, Contracts
- Does Atma also expands, contracts?

One Janma	Next Janma
Manushya Body	Mosquito / Elephant Body

- If Atma expands, Contracts like light of land, light pervades Small Room, Big Room
- Then Atma will be Subject to Change 6 Vikaras
- Asti, Jayate, Apakshiyate, Vardate Viparnimate, Vinashyati
- Atma = Non-eternal = Can't enjoy Moksha
- Moksha, Moksha Sadhana useless, Vaiarthyam, useless
- If Atma eternally Human size, no Vikara

Problem :

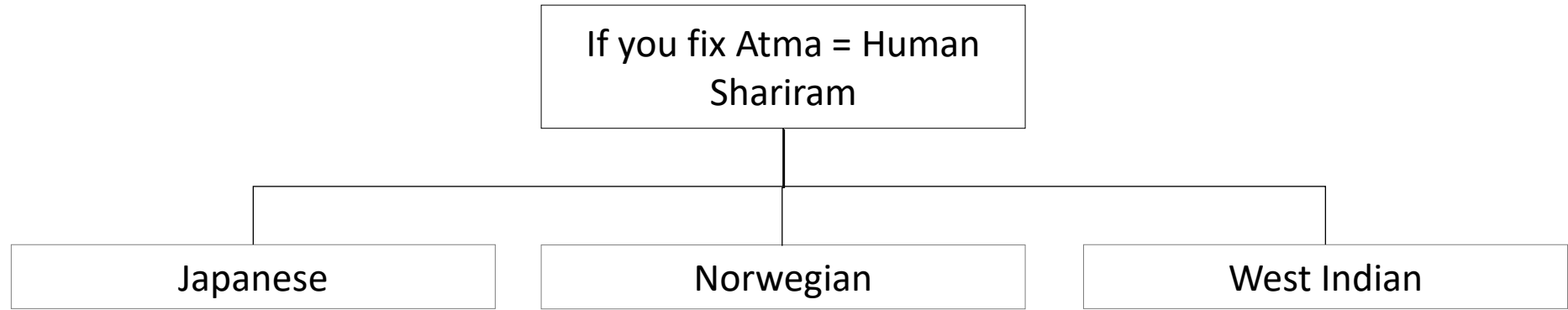


- No Determining factor, Condition, other Doshas will come.

(३) आत्मनोमनुष्यशरीरसमानपरिमाणत्वाङ्गीकारे,
यदाआत्माहस्तिशरीरमाप्नोति तदा कृत्स्नेशरीरेआत्मा न भवेत् । ततश्च यत्र देशेहस्तिन आत्मानास्ति तत्र पीडानु
भवोन स्यात् । (४) यदिहस्तिशरीरसमानपरिमाण आत्मेत्यङ्गीक्रियते,
तदाहस्तिशरीरादपि बृहच्छरीरं यदात्माप्राप्नोति तदा तस्य शरीरस्यैकदेशे पूर्वोक्तरीत्या पीडानुभवो न स्यात् ।
सर्वशरीरापेक्षया बृहत्परिमाणकं न कस्यचिदपि शरीरमस्ति । येन समानपरिमाणक आत्मा अभ्युपगम्येत ।

3rd Dosha :

- You can't fit Size of Atma as per any one Body
- Punya Papam will change Shariram in Next Janma



- Next Janma?
- In other parts of elephant Shariram, no Awareness, no pain
- If Atma Size of Biggest Whale....

Brahma Sutra : Jaina Mata Nirakaranam :

- Atma can't enter Mosquito Body
- Part outside Body
- In Madhyama Atma, no Biggest
- Biggest and One Possible - Last Resort - Atma is All Pervading

(५)

सर्वशरीरापेक्षयाविराट्छरीरं बृहत्।आत्मनोविराट्छरीरसमानपरिमाणकत्वाङ्गीकारेविराट्छरीरेसर्वशरीराणामन्तर्भूतत्वात्सर्वेषामात्मनांसर्वैःशरीरैःसम्बन्धःसिद्धः।ततश्च पूर्वोक्तोदोषोऽवस्थितएव।

- Atma - Size of Biggest Body of Virat

Vishnu Sahasranamam - Dhyana Sloka :

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścamdrasūryau ca nētrē
karṇāvāśāḥ śirō dyaurmukhamapi dahanō yasya vāsōyamabdhiḥ |
amtaḥstham yasya viśvaṁ suranarakhagagō bhōgigamdhavadaityaiḥ
citram raṁ ramyatē taṁ tribhuvanavapuṣaṁ viṣṇumiśaṁ namāmi || 2 ||

I bow before that God, Vishnu, Who is the lord of three worlds, Who has earth as his feet, Who has air as his soul, Who has sky as his belly, Who has moon and sun as eyes, Who has the four directions as ears, Who has the land of gods as head, Who has fire as his mouth, Who has sea as his stomach, And in whose belly play and enjoy, Gods, men birds, animals, Serpent men, Gandharvas and Asuras. [Verse 2]

- All Atma of Uniform Size, Size of Universe
- In Next Janma, no Bigger Body Possible

Advaitin :

- Will face Same Problem of Prathama Neiyayika Matam
- Big Atma will have Connection with all bodies, Minds
- All Sharirams and Minds within Virat Shariram
- Atma in contact with all bodies and Minds
- Old Doshas Repeated Sankaryam, Over lapping of Pleasures and pains as in Vibhu Parimana
- Topic 261 - Bhoga Sankaryam is the Problem

Revision 318 :

- 3 Fold Neiyayika Matam



- Now Analyzing Madhyama.

Question :

i) Same Size :

- Next Body - Mosquito Atma can't fit, Virat Size
- If in Association with Body Sizes, Sukha, Dukha will overlap

ii) Atma is Flexible :

- Stretchable Atma, Subject to Vikara, finite, Anityam
- Atma - Becomes Anityam like Shariram, Moksha Shastra Useless
- Goal Nitya Moksha

किञ्च 'यद्वस्तुमध्यमपरिमाणंतदनित्यम्, शरीरवत्'
इतिनियमोऽस्ति। तस्मादात्मापिमध्यमपरिमाणत्वादनित्योभवेत्। वेदान्तसिद्धान्ते त्वन्तःकरणं ज्ञानेन न
श्यति। तस्मादन्तःकरणमनित्यम्। अन्तःकरणस्य मध्यमपरिमाण-
त्वाङ्गीकारेन दोषोऽस्ति। इत्थं न वीनतार्किकमतमप्यसमीचीनमेव।

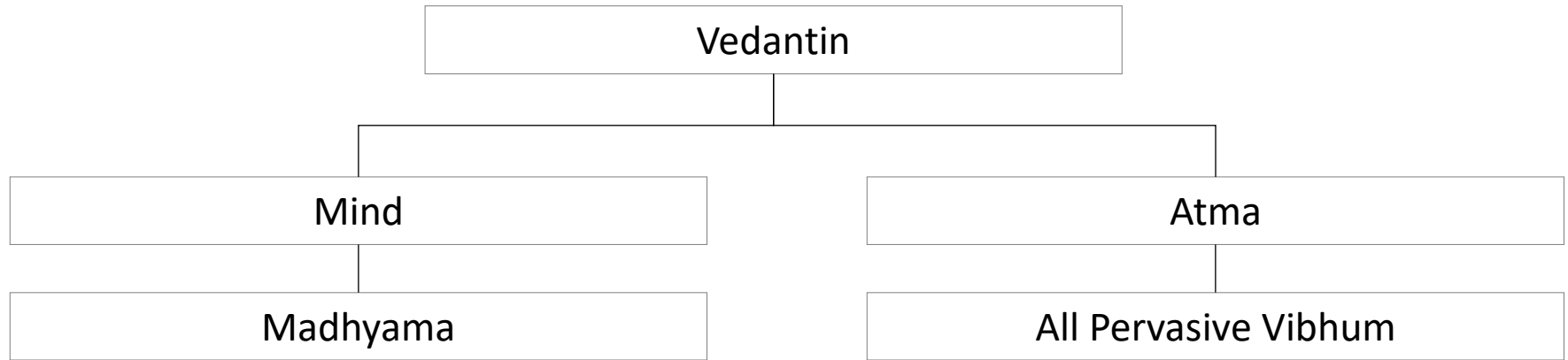
Vyapti :

- Madhyama = Anityam

Biggest	Anu
- All Pervading like, Akasha, Eternal	- Like Mind - Eternal - Never Destroyed

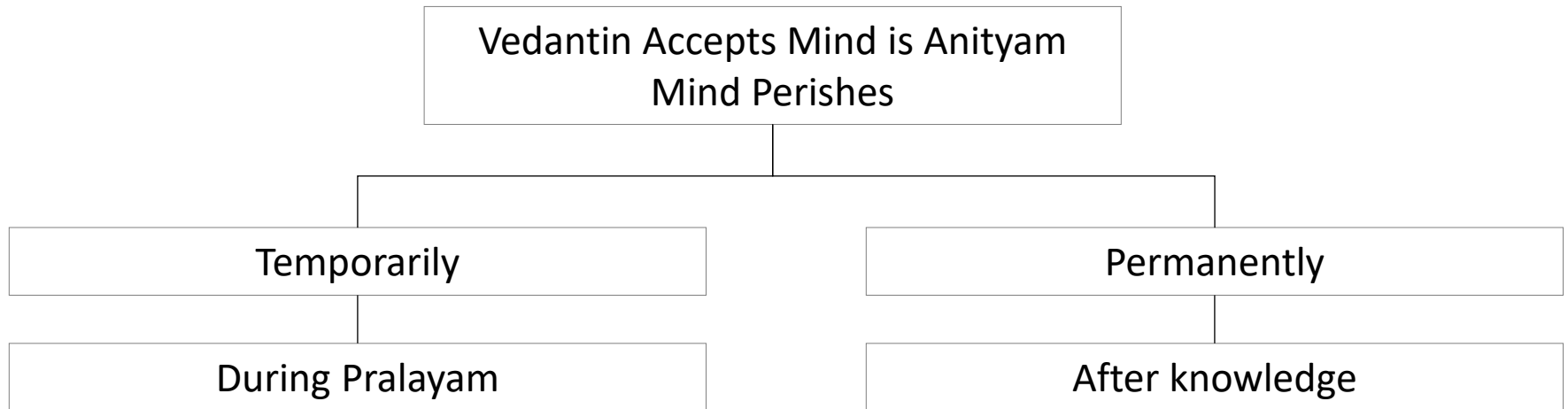
Vyapti :

- In between Size Madhyama not eternal, Anityam, Shariravatu
- Atma Manushya body size, Anityam, temporary



Neiyayika tells Vedantin :

- Your Mind will become Anityam



Pralayam :

- Mind Dissolves into Maya, Hiranyagarbha

- Sthula, Sukshma Shariram, Antahkaranam Dissolves into Karana Shariram.

- **Karana Shariram Kept in Maya, Avyakta Prapancha, comes back in Next Srishti**

- Karana Shariram - Born in Every Srishti

- **Mind has Permanent end During Jnanam and Videha Mukti**

- Mind Anityam - No Problem

Sleep :

- Only goes to Unmanifest State Temporarily

Vedanta Siddhanta :

- Antahkaranam through Jnanam perishes

- **Jeevan Mukti Kala, Mind is Falsified**

Videha Mukti Kala :

- Mind Merges into Hiranyagarbha, Maya

- **Vedantin Mind = Size of Body, Capable of Stretching According to Size of Body**

Taittiriya Upanishad :

तस्यैष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा
एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।
तेनैष पूर्णः स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।
सामोत्तरः पक्षः । आदेश आत्मा ।
अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा
तदप्येष श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya tasmādvā
etasmāt prāṇamayāt | anyo'ntara ātmā manomayaḥ |
tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva |
tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ |
tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |
sāmottaraḥ pakṣaḥ | ādeśa ātmā |
atharvāṅgiraṣaḥ pucchaṃ pratiṣṭhā
tadapyeṣa śloko bhavati || 2 ||

Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it. [2 - 3 - 2]

- Sthula Sharira = Manushya, Mind same Size
- Manomaya Atma Vadi Anuvaka
- Mind keeps Shape of Sukshma Shariram
- In Neiyayika Mind is Eternal, Atma - Anu / Madhyama, 2nd Matam Over

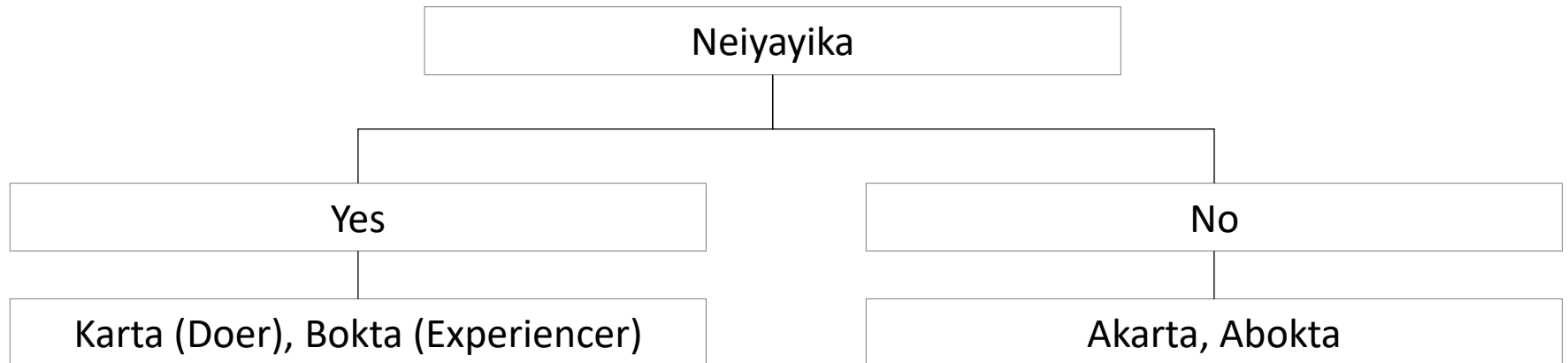
Topic 363 : 3rd Neiyayika Matam :

(३६३) आत्मनोऽणुपरिमाणत्ववादिमतनिराकरणम् — अन्येकेचननैयायिकाः
'आत्मानानाअणुपरिमाणश्च' इत्याहुः। सापिवार्तानयुज्यते। (१) आत्माकर्ताभोक्ताचेत्यङ्गीकारेअन्तः-
करणस्याणुत्वपक्षेयोदोषउक्तःसोऽत्रापिप्रसज्येत। (२)
आत्माकर्ता भोक्ताचेत्यनङ्गीकारेआत्मनोनानात्वाङ्गीकारोनिष्फलोभवति। व्यापकस्यै-
कस्यात्मनएवसर्वशरीरवृत्तित्वाङ्गीकारएवश्रेयान्।

- In Sankhya, Yoga, Nyaya, Veiseshika, matams, Atmas are many
- Atma Bahutva Vadinaha
- Atma = Ekatva Vadinaha = Only Advaitin
- It is not Logical, Proper

Advaitins Question to Neiyayika :

- Atma = Anu, many is Atma, Karta Bokta or not?



i) If karta, Bokta and Anu :

- Antahkarana Doshas will come back
- Experiencer Atma can Occupy only hand not leg = Simultaneously at any time
- Atma in hand to Write not in Ears to Listen Class = Dosha
- Sama Kale, Anubava Na Sambavati

ii) Atma Anu, Akarta, Abokta :

- Mind = Karta, Bokta, Madhyama Pervades Body

Problem :

- We Experience in Life Many Karta, boktas
- Each Karta, Bokta Different, Plural
- Therefore Atma Plural is Nyaya Matam
- Plurality of Atma Established based on Assumption, Atma = Karta, Bokta
- We experience Different Karta, Boktas, all the time in Class, some Nod, some write, Some Doze off...

Neiyayika Matam :

i) Karta, Boktas Many

ii) Therefore Atmas Many

ND :

- If Atma Akarta, Bokta, the Basis of your theory will be Blown away

- Then how will you Arrive at Plurality of Atma?
- Your theory will become baseless

Advaitin Matam :

- Atma Vibhu, Eka (Non-dual), Akarta, Abokta is Safest and useful for Moksha
- Sarva Vyapakam - All Pervading, Advaitiyam Non-dual
- Plurality of Prana, Mind, Sharira vruttis Mistaken as Plurality of Atma
- **Sukshma Shariram - Prana - Antahkaranam, Jnana Indriyas, karma Indriyas alone come Karta - Bokta**

Gita - Chapter 18 :

पञ्चैतानि महाबाहो
कारणानि निबोध मे।
साङ्ख्ये कृतान्ते प्रोक्तानि
सिद्धये सर्वकर्मणाम्॥ १८.१३ ॥

pañcaitāni mahābāhō
kāraṇāni nibōdha mē |
sāṅkhyē kṛtāntē prōktāni
siddhayē sarvakarmaṇām || 18.13 ||

Learn from me, O Mighty-armed, these five causes for the accomplishment of all actions, as declared in the Sankhya (Upanishad) system, which is the end of all actions.
[Chapter 18 - Verse 13]

- Sukshma Sharirams Many, Atma one

आत्मनःकर्तृत्वभोक्तृत्वानङ्गीकारेनैयायिकस्यस्वसिद्धान्तत्यागोऽपि भवति। ज्ञानसुखदुःखधर्माधर्मादय
आत्मनोधर्मादित्यणुवादिसिद्धान्तः। तस्मादात्मनोऽणुत्वाभ्युपगमेयस्मिन्शरीरदेशे आत्मानास्तिसदेशो मृ
तसमानो भवेत्। तत्र पीडाद्यनुभवो न स्यात्।

3rd Neiyayika :

- Atma is Nana, Akarta, Abokta
- Basis for Plurality goes away, your Constitution will be Baseless
- You are taking Adhoc Stand to Save Yourself, then it goes Against your theory
- Svamata Parityaga Dosha
- Giving up Original Conclusion, Stance
- Sva Siddhanta Tyaga...
- If Atma Karta, Bokta and Anu, one part live, Another Part inert, Dead
- Original View Atma has 14 Attributes

Attributes :

i) Jnanam - Consciousness

ii) Sukham - Pleasure

iii) Dukham - Pain

iv) Dharma - Punyam

v) Adharma - Papam

vi) Vasana -

- If Atma Anu, Where Atma is there, you will Experience, where not there, Jadam, Atma Nasti
- Legs inert, no pain Experienced

Topic 364 :

(३६४) आत्मनोऽणुत्ववादिनआक्षेपः, तत्समाधानम्, आत्मनो- ऽणुत्ववाचिश्रुतितात्पर्यं च –

- 3rd Neiyayikas Argument

i) Sruti Pramana :

- Says Atma is Anu - Atomic in Size - **Katho Upanishad** :

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

Devair-atrapi vicikitsitam pura
na hi suvijneyam-anur-esa dharmah,
anyam varam naciketo vrnisva
ma moparotsir-ati ma srjainam ॥ 21 ॥

“On this point even the gods have doubted in olden times. Verily the subject is very subtle, it is not easy to understand. O! Naciketas, choose another boon ; do not press me on this, give this up for me.” [1 - 1 - 21]

Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa ।
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma ॥ 9 ॥

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

- Atma in one Part of Body, attributes are there for Atma
- Atma is a Substance with Attributes
- One Attribute = Consciousness

Example :

- Sun For Away Sun light attribute, Spreads all Over, Attribute Pervades

Example :

- Lamp and Light
- Atma in one Part of Body Consciousness in all Parts of Body
- Chaitanya Gunaha Shariram Vyapnoti
- Atma = Guni, Eke Desha Bhavati

Gunaha	Guni
<ul style="list-style-type: none"> - Attribute - Sharirena Vyapya Vartate 	<ul style="list-style-type: none"> - Substance - Sharirena Desha Vartate

- What happens in any Part of Body will Register experiences
- Simultaneous experiences in different parts Possible
- This is Anuvadis Objection to our Objection
- Veda = Apaurusheya Pramanam
- We can't cut off one Portion which we don't like
- Then Nothing will be left after 1000 Years

अथयद्युच्यतेयद्यप्यात्माशरीरस्यैकदेशएववर्तते।तथापि कस्तूरिकामोदवदात्मनोज्ञानंकृत्स्नंशरीरंव्याप्नोति।ततश्चकृत्स्नेशरीरे अनुकूलप्रतिकूलयोःसम्बन्धस्यानुभवोभवतीति।

Suppose Neiyayika is giving following Argument :

- Atma - Anu, Karta, Bokta Nana, Occupies Small part of Body
- Atma in one Corner - leg
- Atma - Consciousness attribute pervades body

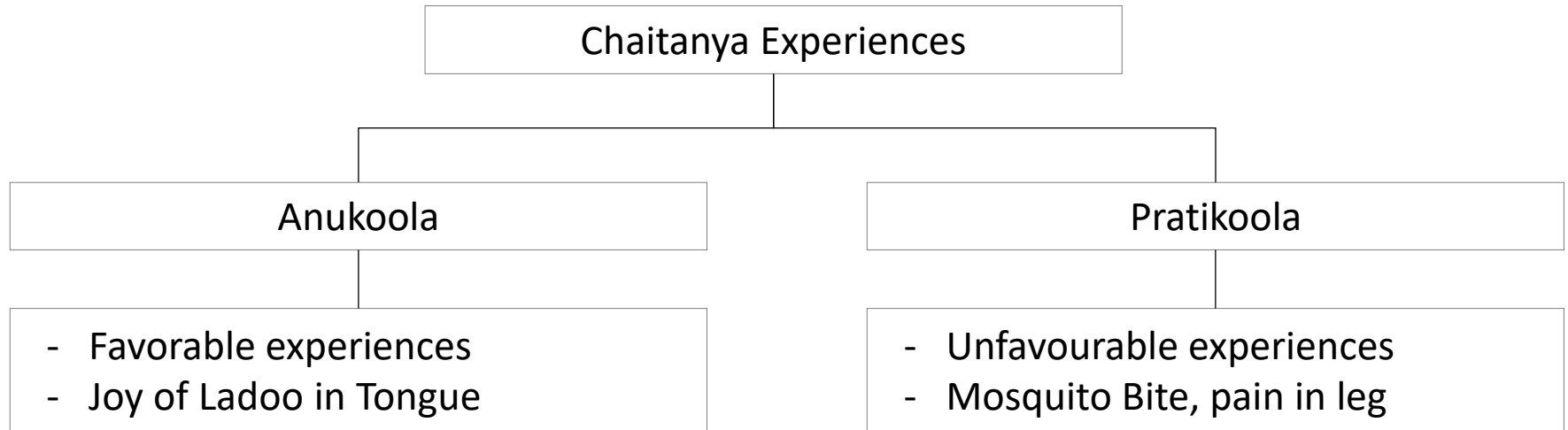
Visishta Advaitin :

- Jiva = Anu, has property of Consciousness
- Consciousness can Pervade, expand, Contract
- Dharma Bhuta Jnanam Sankocha Vikachari
- Nyaya Similar to Visishta Advaitin
- Consciousness Pervades Body, Shariram Vyapnoti

Example :

- Kasturi Musk Deer
- Musk Produced in its Body is Fragrant
- Used for Perfume production
- Fragrance - Gandha - Good / Bad, Pervades
- Guni Substance musk in Deers Body

- Ekatra Vartate...
- Guna - Attribute Anyatra Gachhati
- Must - Amoda - Good Gandha, Smell, Sugandha Vastu

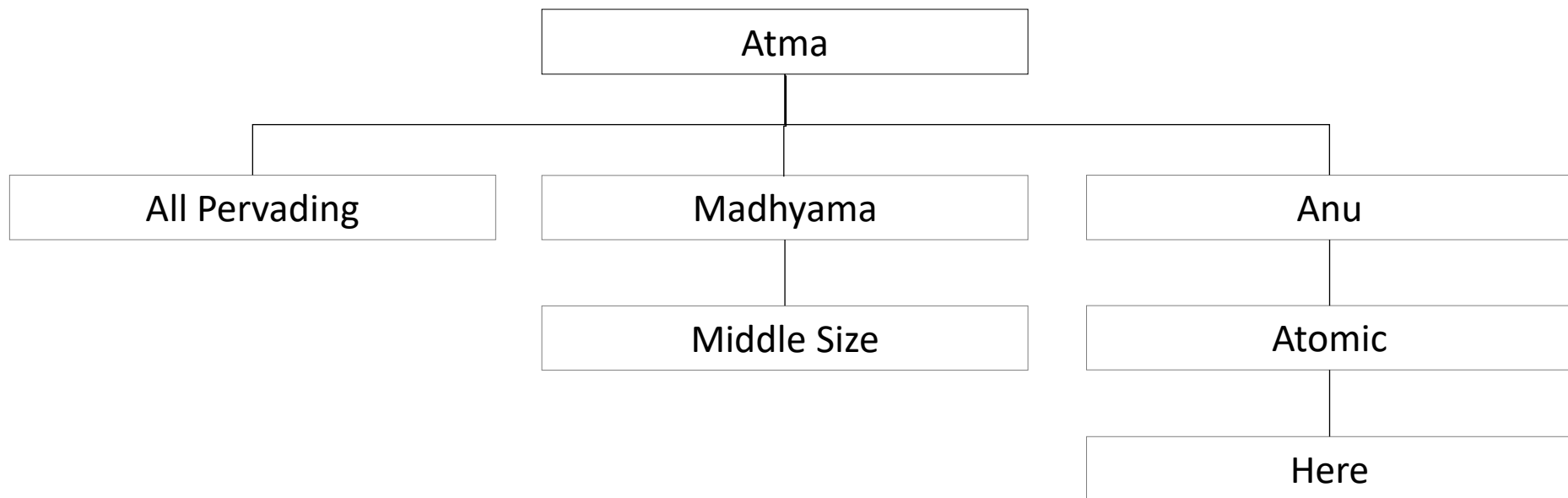


- Simultaneous Sambandaha Anubhava Asti
- Advaitin Refutes.

Revision 319 :

अथयद्युच्यतेयद्यप्यात्माशरीरस्यैकदेशएववर्तते।तथापि कस्तूरिकामोदवदात्मनोज्ञानंकृत्स्नंशरीरंव्याप्नोति।ततश्चकृत्स्नेशरीरे अनुकूलप्रतिकूलयोःसम्बन्धस्यानुभवोभवतीति।

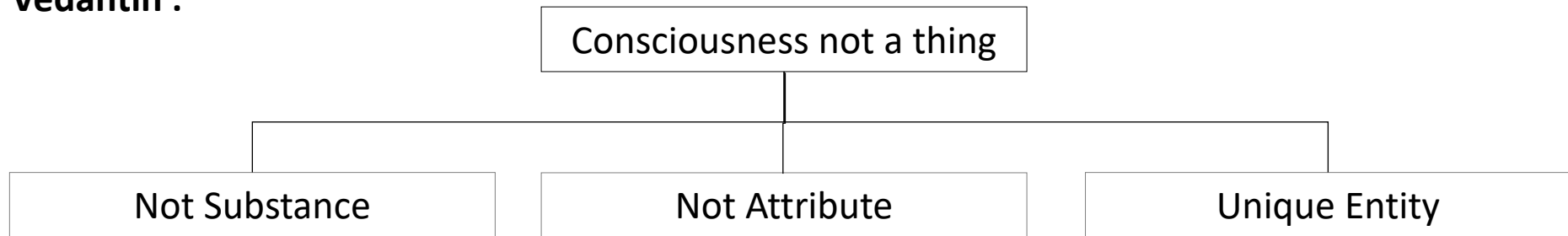
- Nishchala Dasa Analyses 3 fold Nyaya Matam on Size of Atma



Anu - Neiyayika :

- Atma is Jada Dravyam
- Consciousness is Attribute of Atma

Vedantin :



Substance Definition :

- Anything with attribute is a Substance
- Nirguna, Attributeless Atma
- Consciousness is Atma, not Attribute of Atma
- Consciousness not Substance or Attribute

Nyaya :

- Atma, Substance, Anu Size, inert, has attribute of Consciousness

Problem :

- Atma Substance with Consciousness
- Atma can't Pervade Body
- Occupies hand not in leg

Example :

- Dip in Ganga in winter
- Experience Coldness all over the body
- **Anu Atma can't sense entire Body**

Solution offered by Anuvadi Purva Paksha :

- Attribute of Consciousness is Pervading the Body

Substance	Attribute
In one Place	All Over Body

Example :

- Flame in one Corner, Prabha, light of Flame Attribute Spreads in the Room, Room bright.

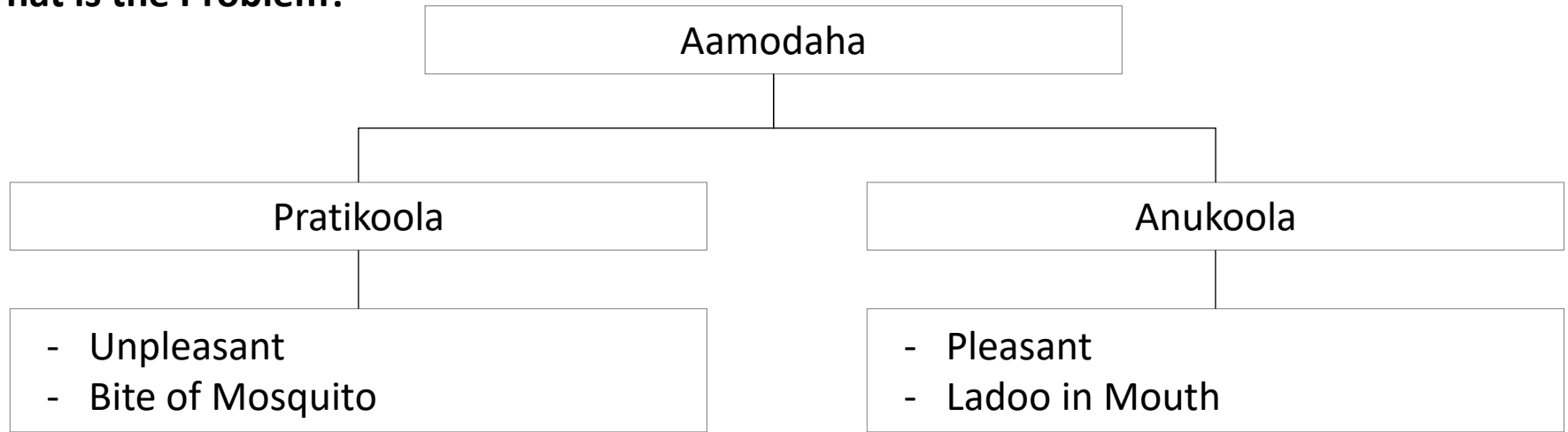
Deepa	Prabha
Dravyam	Gunaha

Example :

- Kasturika Fragrance Substance on one Corner of Deer
- Aamodaha = Fragrance of Substance not Confined to Substance, Pervades entire body

Substance	Attribute
Atma	Consciousness Pervades Body

What is the Problem?



- Both can be felt Simultaneously in the Body
- Vedanta Refutes them.

तदप्ययुक्तमेव।यत्रगुणिद्रव्यमस्ति तत्रैवगुणोवर्तते।तथाआत्मनो ज्ञानमप्यात्मनोऽन्यत्रनस्यात्।कस्तूरिका
याःसूक्ष्मोभागोयावन्तंदेशं व्याप्नोतितावन्तमेवदेशंकस्तूरिकामोदोव्याप्नोति।तस्मात्कस्तूरिका-
दृष्टान्तोऽत्रनघटते।अतश्च 'आत्माअणुः' इतिपक्षोऽयुक्तएव।

Neiyayikas Fundamental Principle :

Substance	Attribute
<ul style="list-style-type: none">- Dravya- Substance	<ul style="list-style-type: none">- Guna- Attribute

What is Relationship?

- Samavaya Sambandha inherent Relationship.

- Sambandha is Eternal - Nitya
- Substance and Attribute can never be Separated
- Attribute can't exist without Support of Substance
- Drivya Ashrita Gunaha...

How do you talk about Atma Occupying Corner of Body?

Atma	Attribute
- Right hand	- Consciousness in left foot - Exists without Support of Atma

- Attribute exists independent of Drivyam
- This is going Against Neiyayikas theory
- Driva - Guna Yoho Samavaya Sambandha theory
- Can't talk about Consciousness Pervading Atma
- Suppose Nyaya Says - I will change my theory now Based on 2 Example

Kasturi Must	Fragrance
One Place	Pervading

Vedantin :

- We accept your theory of Samavaya Sambandha in worldly Parlance.

- In Worldly transactions, Substance and Attribute can't be Separated
- How to explain musk Example?

Vedantins Answer :

Must Example :

- Fragrance alone not Pervading
- Particle of Perfume Substance also flying in the Air
- Fragrance and Substance Minute particle Travelling
- Fragrance and Guni - Dravyam Kasturi Vartate
- Both Co-exist
- Sukshma Rupa Vartate
- Hence Samavaya Sambandha Validated

Example :

Flame	Light / Prabha
Dravyam	Anubayate

- Where Prabha there is no Flame

Advaitin (Very Important) :

- Fine Observation Prabha is not Attribute of Deepa not Samavaya Sambandha
- Both Agni Drivyam only
- Prabha not Guna of Agni

- Flame Dravyam = Where Avayavams are intensely together

Example :

Solid	Liquid
<ul style="list-style-type: none"> - Atoms are densely together 	<ul style="list-style-type: none"> - Rarified - Not Dense - Virala Avayava

- Divida Avayava not Dravyam in one Place and Guna in another Place
- Tarka Drushti - Intellectual, enjoys reasoning

Neiyayika Counter Argument :

- Atma Like (Kasturi and Fragrance)
- Agni = Avayava and Virala
- Substance Must Pervades in form of Small Particles with Fragrance attribute
- Atma - Anu in one Corner, minute Particles of Atma also can go with attribute Consciousness and Pervade Body

Advaitin :

- In the Case of Must and Agni Particles are there
- Prabha Possible, fragrance possible
- Atma = Anu, Neiyayika
- Anu Can't have Avayavam, Part, minutest already

Definition :

- What does not have Avayavam = Anu
- Particle can't be divided
- Anu can't have Avayavam, Parts
- Yatu Niravayavam Tatu Anu...
- Where Guni - Substance is with attributes, there Parts Possible
- Attribute of Consciousness can be located only where Atma is there
- Particle Covers a Distance, to that Distance fragrance is there
- Kasturika can Spread fragrance through particles
- Atma has no particle to Spread Consciousness
- Kasturi Example Vishama Drishtanta wrong example for Atma
- Atma, Anu is incorrect

क्वचिच्छ्रुतौ 'आत्माअत्यन्ताणोरप्याणुः'

इतियदुच्यतेतदात्मनो दुर्ज्ञेयत्वाभिप्रायेणोक्तम्।यथाअत्यन्ताणुवस्तूनांज्ञानंमन्ददृष्टीनांपुरुषाणां नसम्भवति।तथाबहिर्मुखानांपुरुषाणामात्मज्ञानंनभवति।तस्मादणु- समानआत्माइत्येवश्रुतेस्तात्पर्यम्; न 'अणुपरिमाणः' इति। "महतो महीयान्" (क. १.२.२०, श्वे. ३.२०), "ज्यायानाकाशात्", "महान्तं विभुमात्मानम्" (क. १.२.२०), "सएषोऽनन्तोऽपर्यन्तः" इत्यादिना बहुषुस्थलेषुश्रुत्यैवात्मनोव्यापकत्वप्रतिपादनात्।तस्मादात्मानाणुपरिमाणः।

एवंच 'आत्माव्यापकोनानाच', 'आत्माअणुपरिमाणो नाना च', 'आत्माअणुपरिमाणो नाना च' इत्युक्तयोऽत्यन्तमसङ्गताः।

Conclusion of Advaitin : Nyayas Objection :

- If you refute my thesis, Atma not Anu, it will be Against Sruti Pramanam
- Can't logically fight now

Katho Upanishad :

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

Devair-atrapi vicikitsitam pura
na hi suvijneyam-anur-esa dharmah,
anyam varam naciketo vrnisva
ma moparotsir-ati ma srjainam ॥ 21 ॥

“On this point even the gods have doubted in olden times. Verily the subject is very subtle, it is not easy to understand. O! Naciketas, choose another boon ; do not press me on this, give this up for me.” [1 - 1 - 21]

Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma ॥ 9 ॥

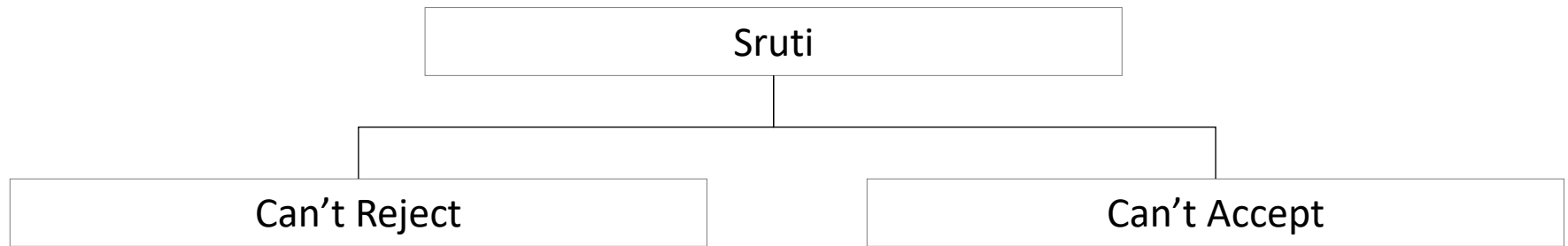
By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth.

[III – I – 9]

- Mimamsa method used when Sruti Contradicts Logic
- Sruti - Pramanam - Advaitin can't reject has to Re-interpret Correctly, logically
- Can't Swallow illogical Statements
- Intellect Votes for Logic

Example :

- Can't Say - See Rabbit in my hand
- Pratyaksha Virodha



- Khatta Meetha

Sruti : Says - Anu Iva Like Anu :

- Just as thing is Small, can't be recognized, Similarly Atma not easily Understood without Shastra Magnifying Glass
- Ateeva Sukshmam, Dur Vigneyam, Difficult to understand
- Anu = Dur Vigneyam
- How am I to know if interpretation is Right not Compromising
- You are Brahman
- Don't add Iva to Brahman

Katho Upanishad :

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,

Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [1 - 2 - 20]

- Smaller than Atom, don't take literally, means not easily Comprehensible
- Can't see Atma clearly
- Take Guna Artha not Vachyarth
- Guna Samanyam, not easily recognizable
- Don't take Size
- One without Sharp intellect can't understand Atma

1st Problem :

- Can't Experience Atma outside or in Nirvikalpa Samadhi
- Mandha Buddhi, can't Understand

- **No Atma Anubhava, it is ever available as Experiencer Consciousness, never an experienced Object inside or outside**

Intellect has habitual Objective Orientation :

- Bahir Mukha Purusha = Sudurlabaha
- Self knowledge not for Extroverts
- Antar Mukha Samadhi required

Atma knowing only in one way :

- **Claiming, I am the Atma**
- No I - Experience in Atma
- Atma Similar to Anu
- This is intent of Sruti
- Don't take literal Meaning of Anu, Vibhu, Madhyama
- Visishta Advaitin
- Jiva = Anu = Paramatma = All Pervading Vibhum, infinite
- Aikyam never Possible
- Maximum - Jiva is Part of Paramatma not equal
- One Anu, other Vibhum.

Katho Upanishad :

- Anor Aniyam Mahato Mahiyan.... (Chapter 1 - 2 - 20)
- Atma, bigger than Akasha
- Space, born in Atma

Chandogyo Upanishad :

एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा
सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वैष
म आत्मान्तर्हृदये ज्यायान्पृथिव्या
ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो
लोकेभ्यः ॥ ३.१४.३ ॥

eṣa ma ātmāntarhṛdaye'ṇīyānvṛīhervā yavādvā
sarṣapādvā śyāmākādvā śyāmākataṇḍulādvaiṣa
ma ātmāntarhṛdaye jyāyānpṛthivyā
jyāyānantarikṣājījyāyāndivo jyāyānebhyo
lokebhyaḥ || 3.14.3 ||

My Self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self in my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 - 14 - 3]

3rd Sruti Question :

- Unable to Locate Upanishad - Sa Eshaha Anantha Paryantaha...

Sruti :

- Atma all Pervasive, not atomic

ND : Concludes Refutations : 3 Neiyayika Matams :

i) Atma - All Pervading, Many

ii) Atma - Madhyama, Many

iii) Atma - Anu Nana

- Vedantin Definition of Atma and its relationship with Consciousness alone
Appropriate.

एवंच 'आत्माव्यापकोनानाच', 'आत्मा मध्यमपरिमाणोनाना च', 'आत्मा अणुपरिमाणोनानाच'
इत्युक्तयोऽत्यन्तमसङ्गताः।

Summary of Vichara Sagara Text - Chapter 6 :

i) Drishti Srishti Vada :

- Proved Jagrat and Swapna Prapancha enjoy same Status of Reality
- Both Pratibhasikam - No Vyavaharika, Pratibhasika difference
- We See Difference because of Double Standards in our Vision, Comprehension

Correct Vision :

- Look at Jagrat as Waker
- Look at Swapna as Waker
- Then will confirm Drishti Srishti Vada
- See Swapna not as Waker but as Dream Individual, experiencing dream State
- **Learn to look at Prapancha from their Observer Standpoint**
- Then Drishti Srishti Vada and Moksha is Like Hastha Analaka Vatu
- From me Chaitanyam, Brahman, waking, Dream Prapancha get Manifested, exist, resolved
- I am Turiyam Chaitanya Atma, Ever free, Nitya Mukta
- This is Awakening in Vedanta, Enlightenment.

2) Tarka Drishti Disciple, can Accept Drishti Srishti Vada :

- Argues Jagrat and Svapna can't be equated

Jagrat Prapancha	Svapna Prapancha
<ul style="list-style-type: none">- Has Objective existence- Long Life	<ul style="list-style-type: none">- Has Subjective existence- Brief Life

- Student not Convinced of DSV
- Guru Teaches Vedanta Again
- Vedanta within Dream
- Dream Guru, Dream Disciple, Dream Shastra
- Agruda Deva enters dream
- 3 Questions Asked by Disciple in Page 232 Original Text

(१) अहं कः, (२) संसारस्य कर्ता कः, (३) मुक्तेः कारणं किं
ज्ञानमुत कर्मार्थवोपासनमथवा कर्मोपासने उभे अपि इति ।

In the end of 6th Chapter :

- Agruda Deva will wake-up
- Guru Disappears

Question No 1 :

- Aham Kaha
- Who am I? Jiva?

Question No 2 :

- Samsarasya Karta Kaha?
- Here Samsara = Prapanchasya Karta Kaha?
- Who is Creator of Universe? Ishvara?

Question No 3 :

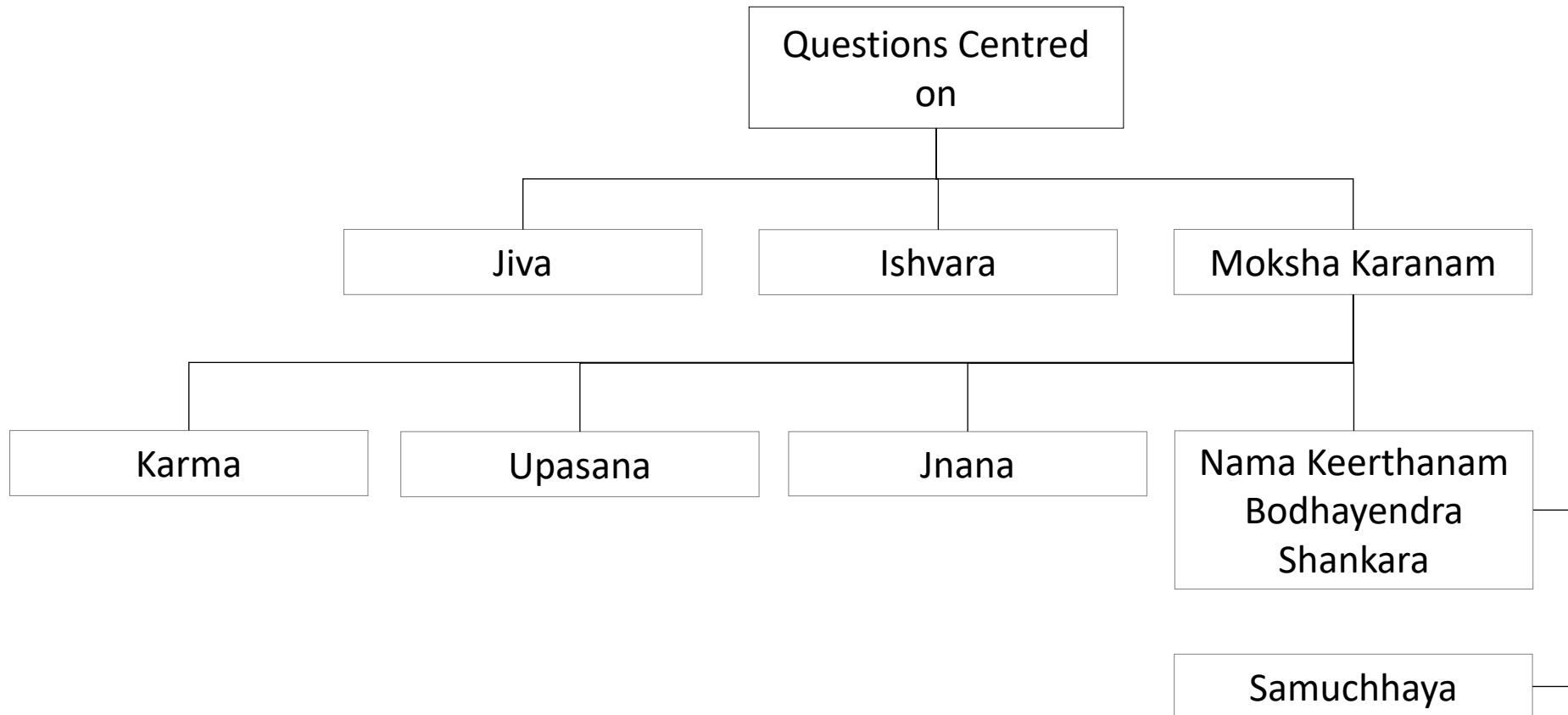
- Muktehe Karanam Kim?
- What is means of Liberation?
- Student gives his own Optional Answers for all 3 Questions

Question 1 - Being Analyzed now :

- Am I Body?
- Am I One?
- Are there Many Jiva?
- Is Jiva Atomic, All Pervading, Madhyama as Per Body Size
- Each Portion is one School of Philosophy
- Sankhya, Nyaya....

Question No 2 :

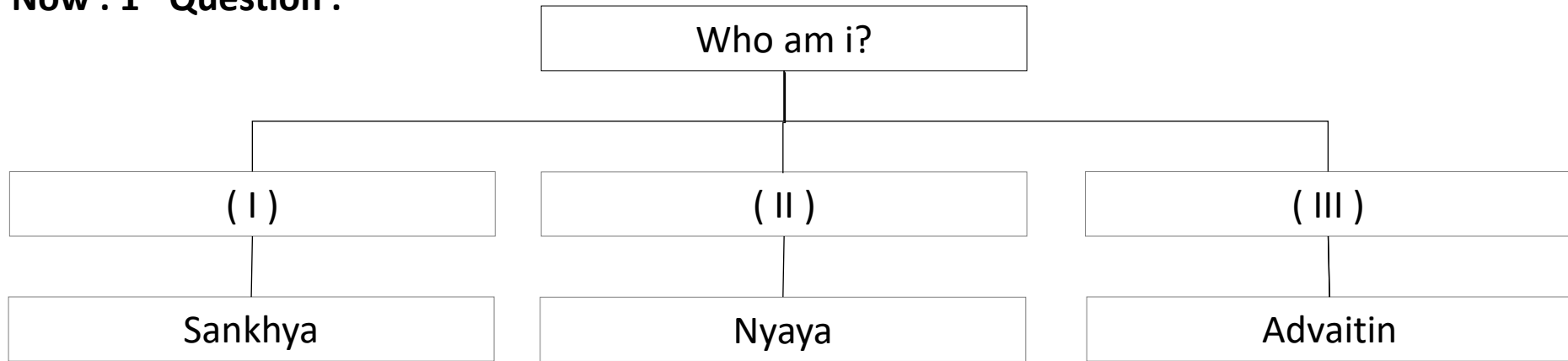
- Answers is there a Creator? One or Many?
- Nimitta, Upadana, or both?
- Material and Intelligent cause?
- This method for Tarqa Drushti
- Who requires an intellectual Approach



- 6th Chapter is fully Devoted to Answer of these 3 Questions

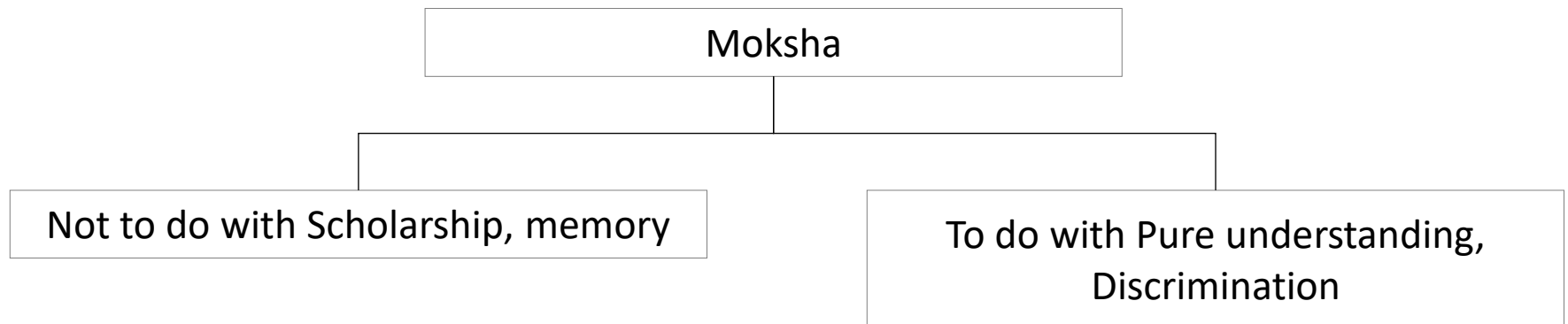
- Student : Agruda Deva
- Teacher : Name not given

Now : 1st Question :



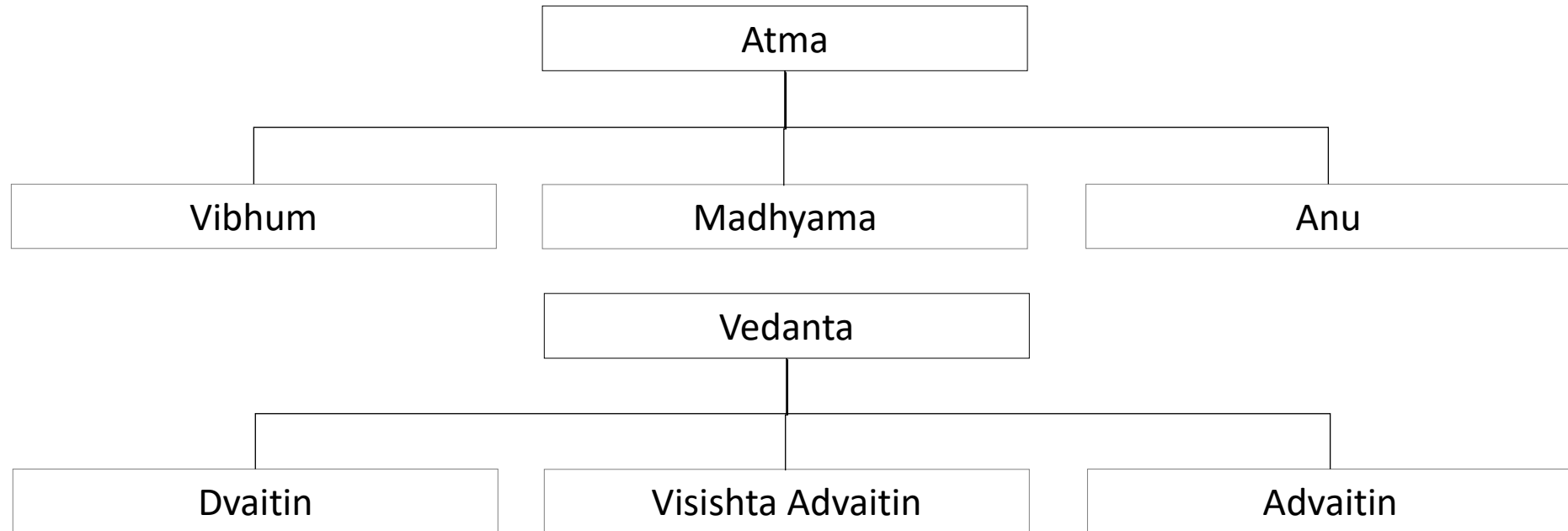
i) Sankhya :

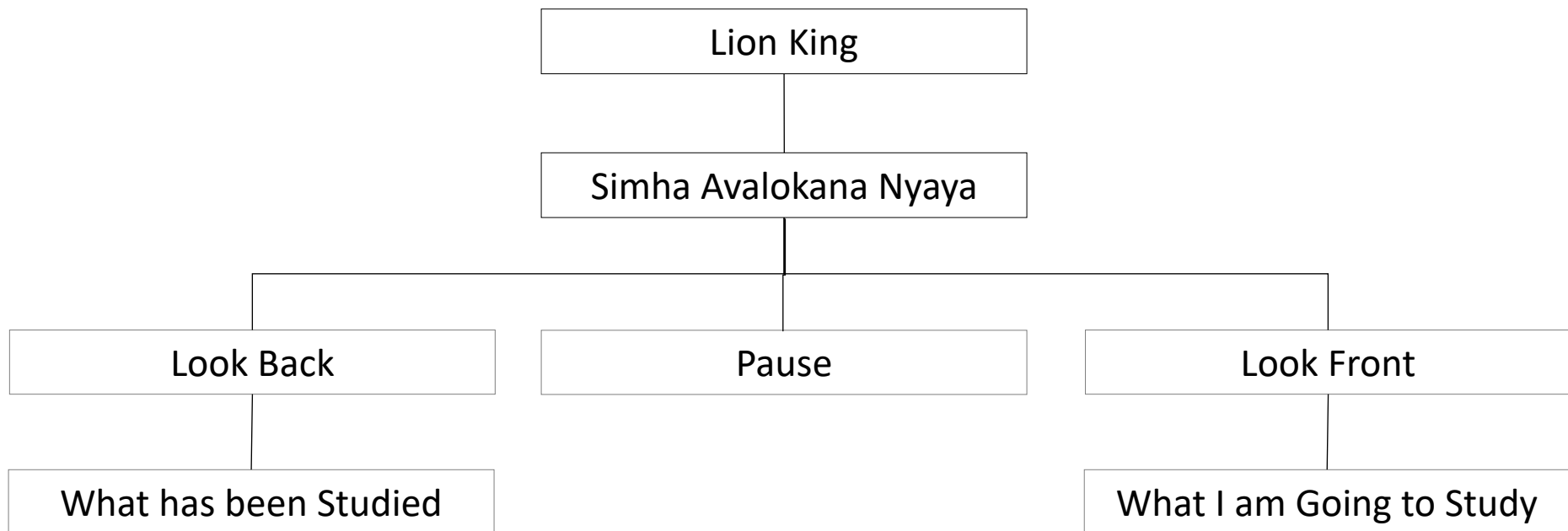
- Atma = Nature of Consciousness, Akarta, Abokta, Sarvagataha, Nitya Mukta, Nana (Many)
- Every Body has one Atma
- Dvaita Philosophy



ii) Neiyayika :

- Sharira Vilakshana Atma
- All Pervading, Sarvagataha
- **Atma = Inert Matter**
- **Consciousness = Temporary attribute which comes in Atma**
- **Moksha = Permanently getting rid of Consciousness and you remain eternally inert**
- Advantage = no more worries
- Worry only if Conscious Being





- No one can Challenge Lions Sovereignty in the forest
 - Vyasa = Lion of Brahma Sutra
 - Vedantin = Lion of Scriptures
- = Others Should not challenge him

Topic 365 - 367 :

(आ. ३६५-३६७) सिद्धान्तप्रदर्शनम् –

(३६५) आत्मा एको व्यापकः। सुखादयोऽन्तःकरणधर्मा अन्तःकरणोपहितात्मनिकल्पिताः –

- Who am I - Page 232 - Original text - Very Crucial Page

Advaitic Version :

i) Atma Ekaha, Vyapakaha :

- Jivatma = one, identical with Paramatma
- Jivatma, Paramatma are Adjectives born out of Ignorance
- **Micro - Macro Division belong to Nama Rupa, Transferred to Consciousness, called Adhyasa**
- Divides Consciousness into Jiva and Paramatma
- Remove Nama - Rupa as Mithya
- **There is only one Consciousness without Micro - Macro Division**
- Only Ekaha Atma

ii) Where is he Located?

- Atma is All Pervading, no Question of where
- With Eka, Sankhya Refuted who talks of Bahutvat, Nanatva Atma

iii) Nyaya :

- Atma has 14 Attribute
- Likes, Dislikes, Happiness - Unhappiness, Punya - Papam - Vasanas
- **Sukhadaya... Attributes 14 belongs to Mind Anatma medium not to Atma**
- Consciousness not attribute of Atma but Svarupam
- Atma Nirgunaha
- Attribute is Atma itself

iv) Whom do Attributes belong?

- Not to Atma I
- **Belongs to intimate Anatma, Mind, which is Object of My Experience**
- Sukhadaya, Antahkarana Dharmaha, belongs to Mind
- We commit a Blunder

I Should Say :

- **I am Aware of Happy, unhappy mind, when I am looking at the Mind with 14 Attributes**

We Say :

- **I am Unhappy, emotions of Mind taken as our own Emotions because of false transference, Adhyasa**
- Kalpitaha = Falsely transferred to myself
- Self = Antahkarana Upahita Atmani

- It is not all pervading Consciousness but transferred to Consciousness enclosed within the Mind

पारिशेष्यात् आत्मा एको व्यापकश्च । आत्मनि धर्मा धर्मसु खदुःखबन्धमोक्षाणामङ्गीकारे केषाञ्चित्सुखं केषाञ्चिदुःखं केषाञ्चिद्बन्धः केषाञ्चिन्मोक्षश्चेति व्यवहारो न सिद्ध्येत् । अतो धर्मादयो बुद्धेर्धर्माः ।

- Once you negate
- Sankhya and 3 fold Neiyayika

What is left behind is Following Conclusion :

a) Atma Ekaha

b) Atma Vyapakaha

- Madhyama, Anu refuted

c) Emotions do not belong to Atma, belongs to Anatma, Mind

d) All Gunas belongs to Saguna Anatma mind, body, world

Gita - Chapter 14 :

नान्यं गुणेभ्यः कर्तारं
यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति
मद्भावं सोऽधिगच्छति ॥ १४-१९ ॥

nānyaṃ guṇēbhyaḥ kartāraṃ
yadā draṣṭānupaśyati |
guṇēbhyaśca paraṃ vētti
madbhāvaṃ sō'dhigacchati || 14-19 ||

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

- All Kartrutvam and Boktrutvam belong to Sattva, Rajo, Tamo Guna of Prakirti, Mind Saguna Anatma.

२. प्रसक्तानांबहूनामधेइतरनिषेधेसतियदवशिष्यतेतद्विषयकनिश्चयःपारिशेष्यम्इत्युच्यते।
“प्रसक्तप्रतिषेधेऽन्यत्राप्रसङ्गात्शि माणेसम्प्रत्ययः” इति (प. चि. २४५श्लोकव्याख्या)।

- Nirguna Atma Pure Awareness, is ever free from Karta, Bokta ego I, reflection
- By Parishesan Nyaya, Whats left is Atma

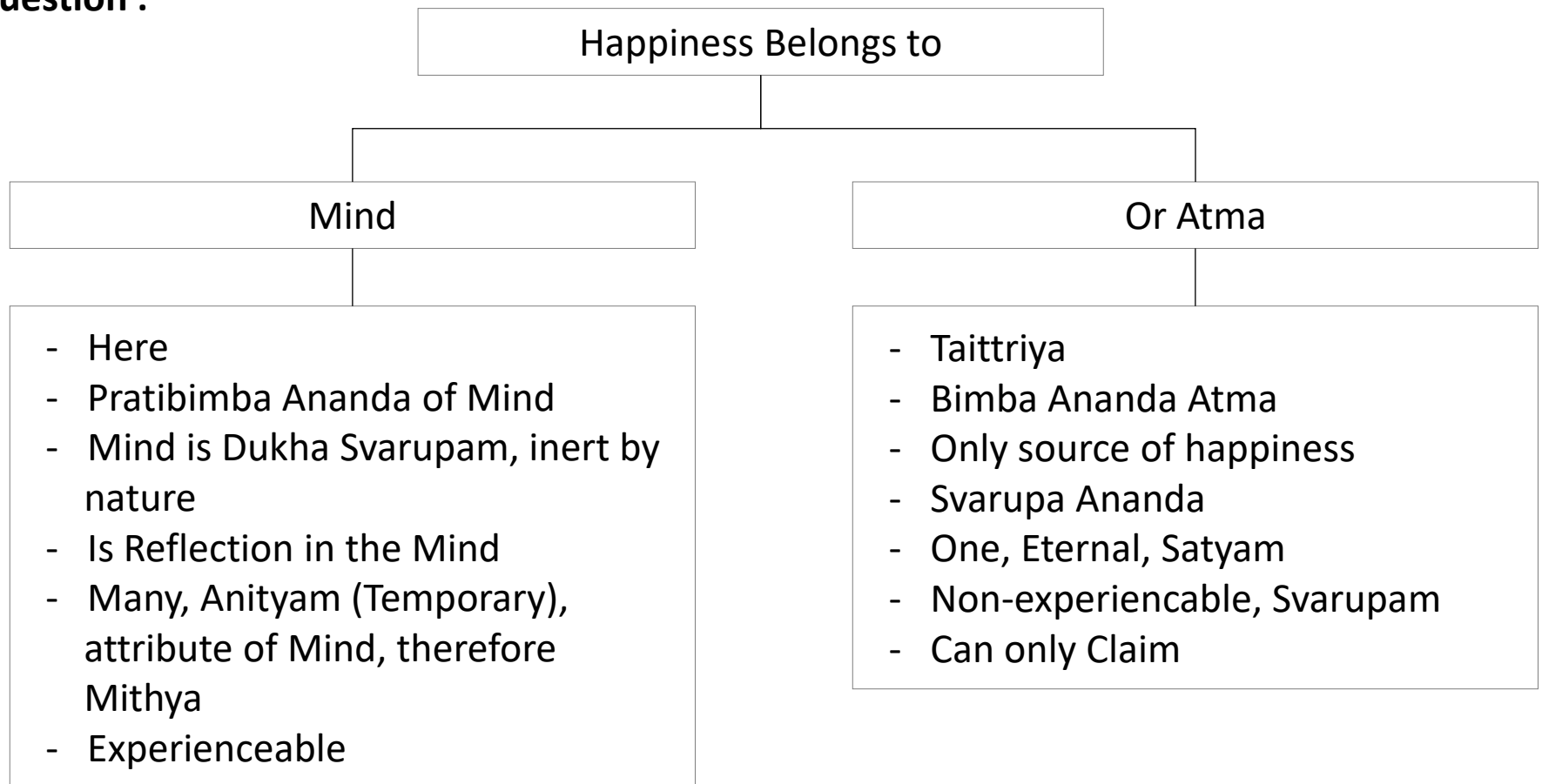
Example :

- If 2 Pairs of Slippers left outside the hall, one is Yours, left over belongs to Person next to you.

Neti Neti :

- When everything Possible is negated, 14 Attributes of Mind negated, what is left is Pure Awareness, Atma
- Parishesan Nyaya = Neti Neti = Law of exclusion
- In Atma, No Punyam - Papam, Pleasure - Pain

Question :



- Dukham not Pratibimba of Atma
- Atma Does not have eternal Dukham
- Mind gets Pratibimba Sukham when identified with Sense organs interacting with Sense Objects
- Bandah, Moksha belong to Pratibimba Mind not Atma (Conscious Mind)
- What is the Problem if Dharma - Adharma, Sukham - Dukham belong to Atma?

Problem :

- One Atma with 14 Attributes
- All Jivas happy, unhappy at same time
- Difference in Emotions of each individual can't be explained
- Bandah, Moksha, Sukham, Dukham, Jnanam, Ajnanam can't be explained
- Hence, all emotions we Say belong to Mind
- Some minds Informed, Uninformed, Punyam, Papam, Variety of Minds Experiences Explained

Variety, experience belongs to Mind not Atma :

- Atma Akarta, Abokta, intellect - Buddhi - Karta, Bokta, Pramata
- Dharma - Adharma = Buddhi Guna

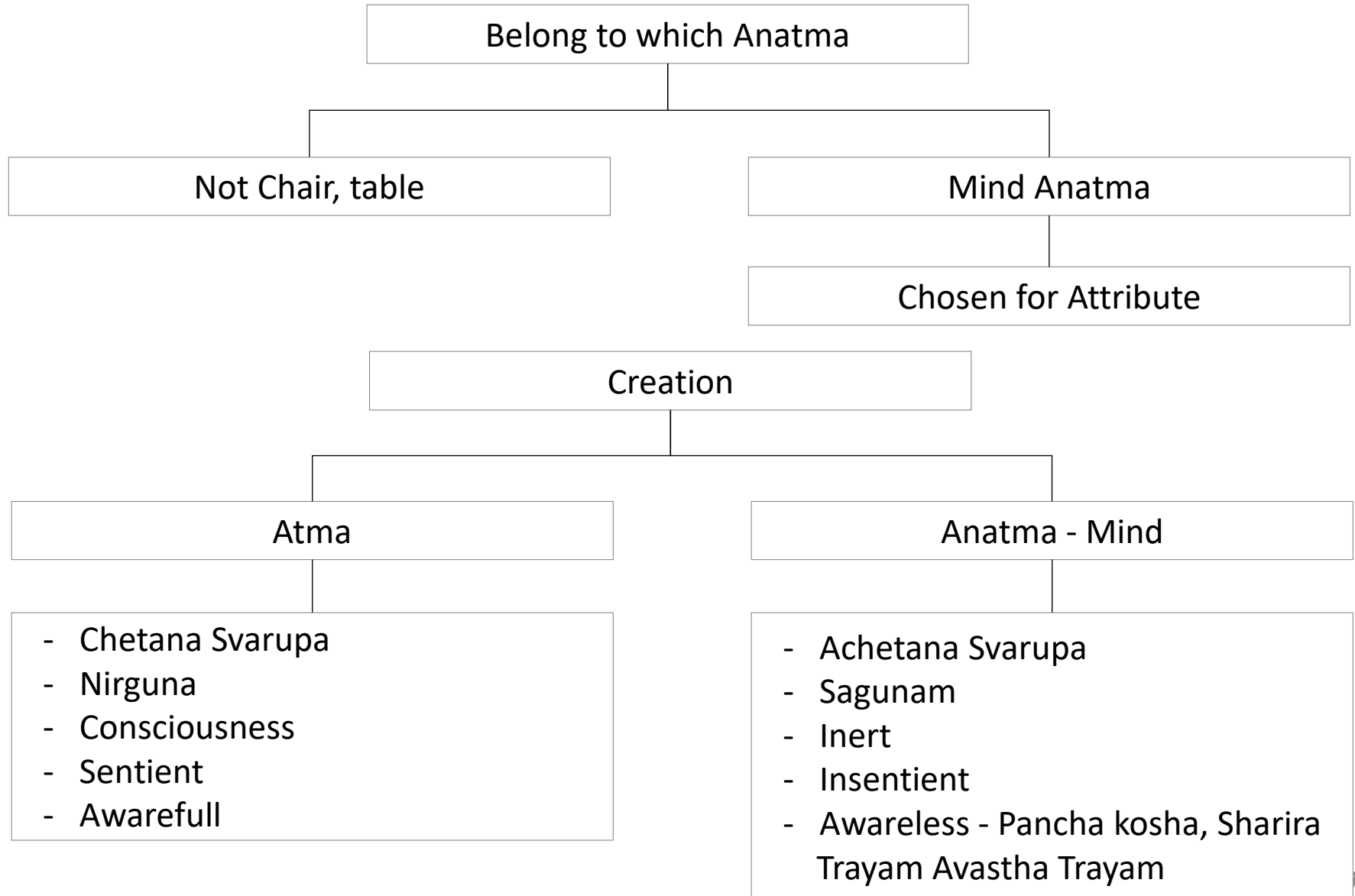
यद्यपिबुद्धेर्जडत्वात्तत्रापिधर्मसुखादयो नयुज्यन्ते तथापि तेषामात्म-
धर्मत्वं न सम्भवतीत्यभिप्रायेण बुद्धिधर्मत्वोक्तिरिति ज्ञेयम् । ते बुद्धेर्धर्मा इति नाभिप्रायः ।

View :

- Atma = Nirguna, Ekaha, Vyapakaha
- Anatma = Saguna, Anekaha Avyapakaha
- Superficially Ok

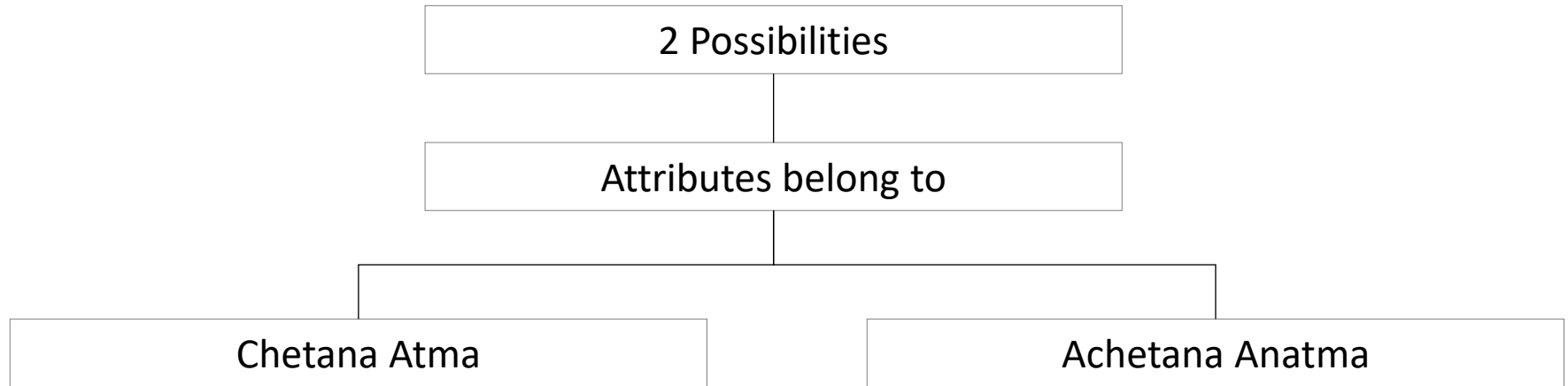
Problem :

- Saguna Anatma has all Attributes
- Shabda, Sparsha, Rupa, Rasa, Gandha, happiness, Unhappiness, Emotions



How can you Place Emotional Attribute in Insentient Anatma?

- How can insentient Anatma have Emotions?



How to Resolve this problem?

Revision 321 :

1) ND Refuted Sankhya and 3 Types of Nyaya with respect to Conclusion regarding Atma :

2) Question :

- Who is Jivatma?
- Vedantins Conclusion of Atma now taken up

3) Nyaya :

- Emotional attributes belong to Atma
- Different individuals have different emotions
- Each Atma has own Sukha - Dukha, Raaga - Dvesha
- Atmas are many

4) Vedanta :

- Emotional attributes belong to Mind
- Minds Many, emotions Many
- Atma - One

Gita - Chapter 13 :

इच्छा द्वेषः सुखं दुःखं

सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन

सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ

saṅghātaścētanā dhṛtiḥ ।

ētat kṣētraṁ samāsēna

savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

- Attributes belong to Mind = Kshetram = Anatma
- Atma = Kshetrajna = No Emotions
- Emotions including Punya, Papam and Buddhi Dharma, Pleasure - Pain

Question :

- How can emotions belong to Jada Anatma - Mind, made of Panchabutas like table, chair

Example :

- Chair not comfortable when a Slim Guy Sits and not uncomfortable when fat person Sits.

Question :

- From Neiyayika to Advaitin

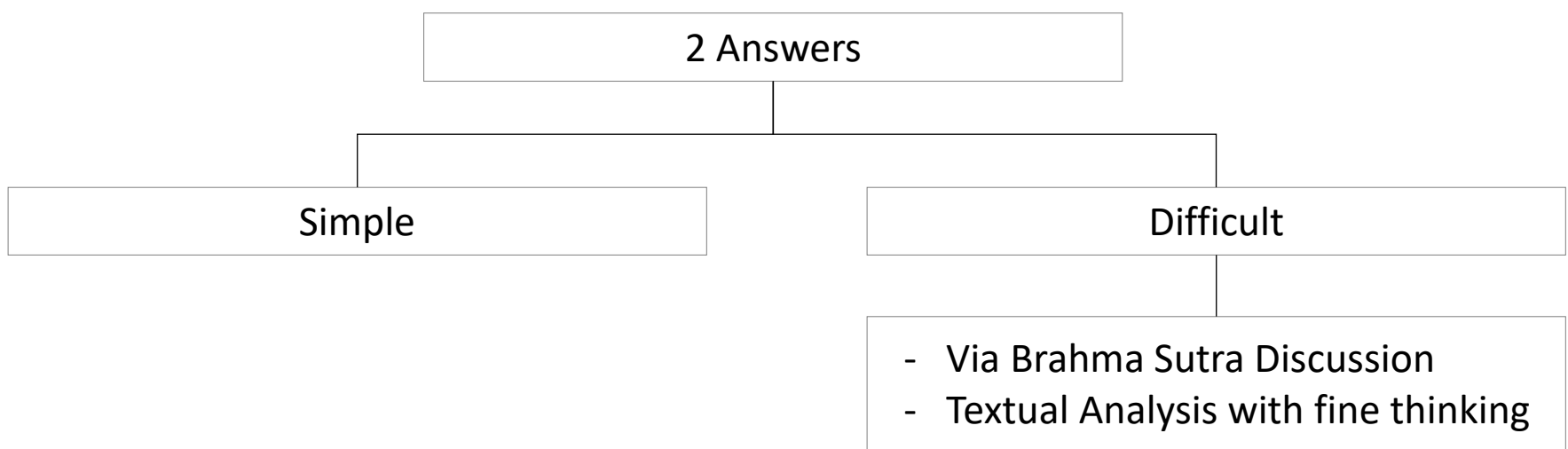
Chandogyo Upanishad :

अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ६.५.४ ॥

annamayam̐hi somya manaḥ āpomayaḥ prāṇastejomayī
vāgiti bhūya eva mā bhagavānvijñāpayatviti tathā
somyeti hovāca || 6.5.4 ||

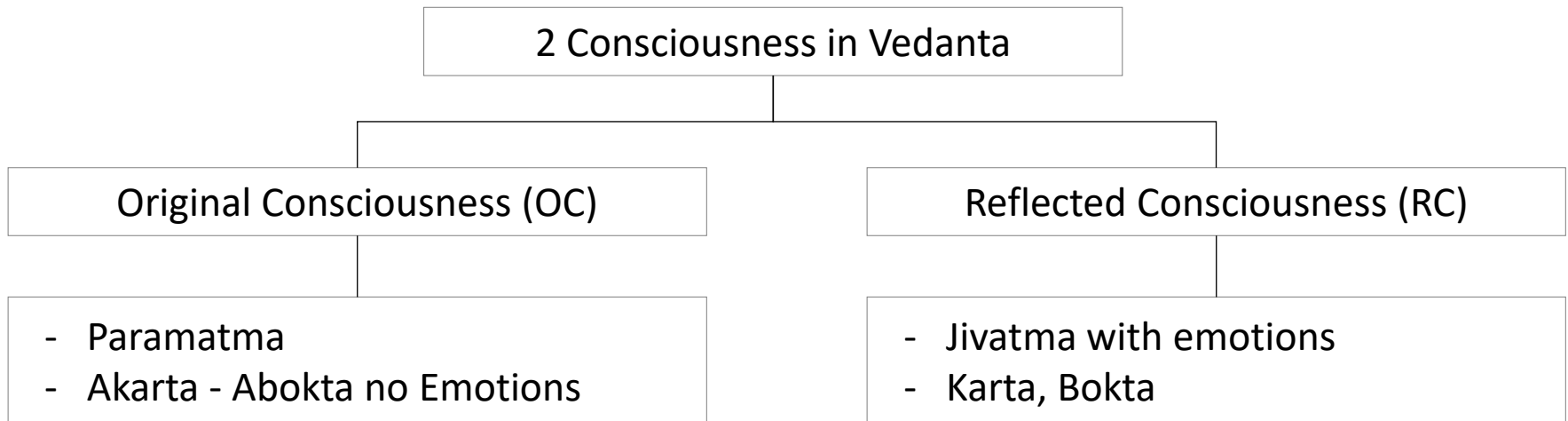
‘O Somya, the mind is nourished by food, prāṇa by water, and speech by fire.’ [Śvetaketu then said,] ‘Sir, will you please explain this to me again?’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 5 - 4]

- Mind is Material
- How Sentient?



i) Easy Answer :

- Mind has become sentient because of contact of Borrowed Consciousness called Chidabhasa.



- Mind by itself inert
- Has Reflected Consciousness
- Mind and Reflected Consciousness = Jivatma

2 Sentient Entities

Original Consciousness

- Paramatma
- Lends Consciousness to waking, Dreaming, Sleeping Mind

Reflected Consciousness and mind

- Chidabhasa and Mind has Attributes

2nd Answer :

- Kartrutvam and Boktrutvam does not belong to Mind also
- Does not bring Chidabhasa, retains mind as inert
- Inert mind has no Emotional Attributes
- Atma - Nirgunam, has no emotional attributes
- Emotions belongs to Neither Atma or Anatma
- **They are Superimposition on Atma, like dream Superimposed on waker's Mind**
- Always thoughts Superimposed on Atma, Reality, I, Dream or Waking
- They create Seeming Appearances of Reality like Movies on TV Screen
- Karta, Bokta, Pramata endowed with all Emotions
- Emotions include Kartrutvam and Boktrutvam

2 Answers

Attributes Belongs to Anatma

- Chidabhasa Reflected Consciousness and Mind

Ajnana Kale

- Bandah
- Karta, Bokta, Pramata

Belongs to Atma Seemingly by Superimposition

- Karta, Bokta, Punyam, Papam, Sukhi, Dukhi

Jnana Kale

- Muktah
- Akarta, Abokta, Apramata

2 Answers - 2 Prakriyas

1st Answer

Emotions belong to Borrowed
Consciousness, Anatma Mind and
Chidabhasa

Jiva

2nd Answer

Emotions seemingly belong to Atma,
Original Consciousness

Neiyayikas :

- Emotions belong to Atma

Vedantin :

- Emotions belong to Atma, seemingly, with Superimposition
- Jivatma is Superimposed on Paramatma Nirguna Tattvam

We say in Roundabout way :

i) Answer No. 1 :

- Emotions belongs to Anatma and Anatma is Superimposed on Atma

ii) Answer No. 2 :

- Emotions Superimposed on Atma Seemingly, not really, not factually

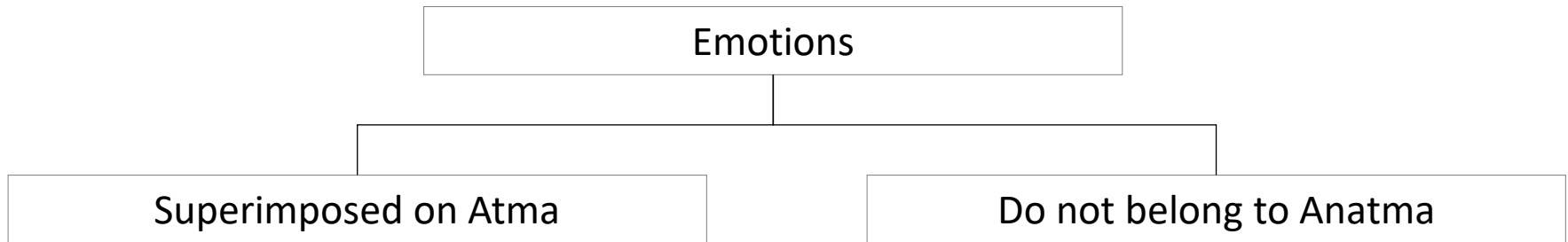
- If Factually no Moksha
- Understanding this is Moksha
- Amalaka vatu

What is difference of 2 Prakriyas?

i) Emotions and Anatma Superimposed on Atma

ii) Emotions belong to Atma Seemingly

- This Answer arrived at with involved Textual Analysis



- In Brahma Sutra Both Answers are there

Summary of Answer :

i) No Doubt Mind is Inert

ii) Emotional Attributes can't belong to inert Mind

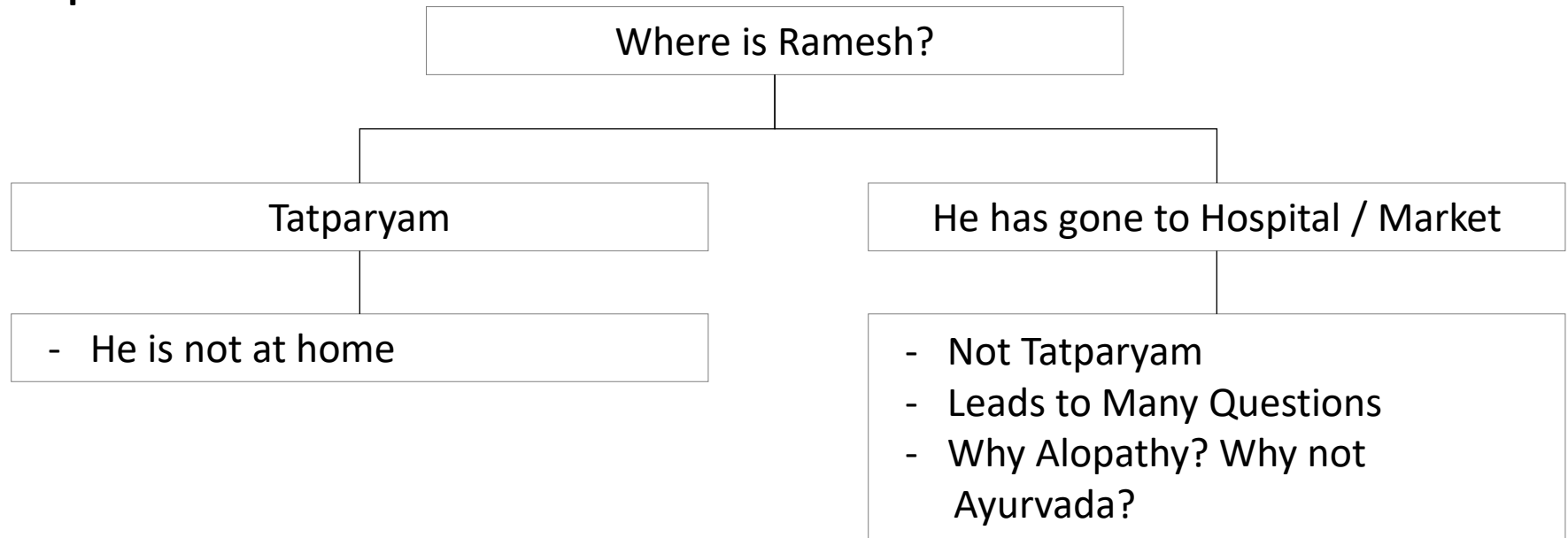
iii) Answer No. 1 :

- Does not accept Chidabhasa

iv) Emotional attributes belong to inert Mind with intent to emphasize :

- It doesn't not belong to Atma, this is tatparyam

Example :



v) Emotions belong to Kshetram - Tatparyam :

- Emotions don't belong to Kshetrajna, Don't belong to Atma
- This is Casual Answer, Buddhi Dharma Yuktihi

vi) They can't belong to Inert Buddhi also

vii) ND Says :

- It is Discussed in Brahma Sutra, attributes Don't belong to Anatma or Atma
- **Attributes are Superimposed on Atma because of ignorance, moola Avidya**
- Ego is Superimposed on Atma

गुहाधिकरणभाष्यानुसारीदंवाक्यम्।तथाच

“तयोरन्यःपिप्पलं स्वाद्वत्तीतिसत्त्वम्।अनश्नन्नन्योऽभिचाकशीतीत्यनश्नन्नन्योऽभिपश्यतिज्ञः। तावेतौसत्त्वक्षेत्रज्ञौ’ इति।सत्त्वशब्दोजीवः।क्षेत्रज्ञशब्दःपरमात्मेतियदुच्यते।

Sample Discussion of Brahma Sutra here :

- Brahma Sutra - By Vyasa
- 4 Chapters - Adyaya
- 4 Sections each - Pada - 555 Sutras

Brahma Sutra :

विशेषणाच्च ।

Viseshanaccha

And on account of the distinctive qualities (of the two mentioned in subsequent texts).

[1 – 2 – 12]

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।

छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

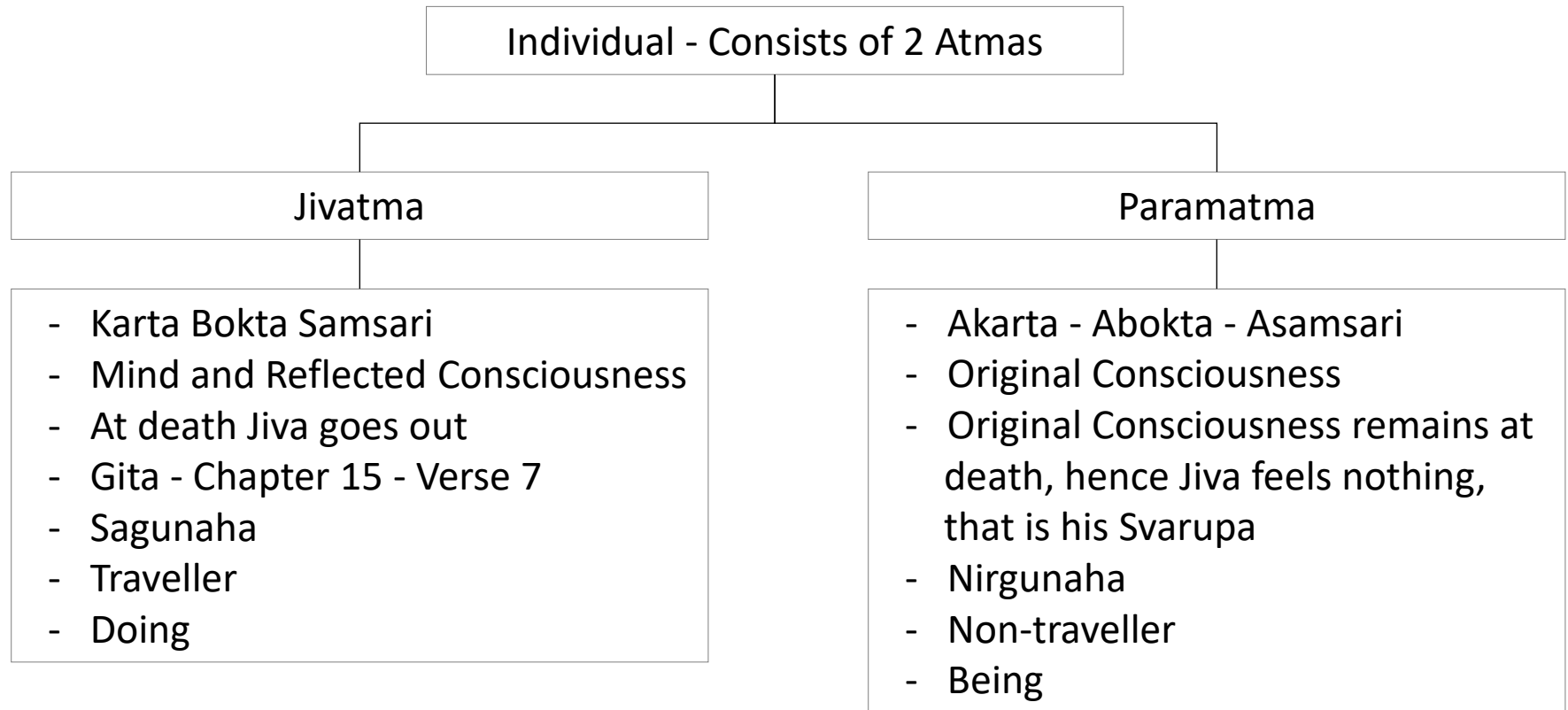
Rtam pibantau sukratasya loke, guham pravistau parame parardhe ;

Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire.

2nd Line :

- Parishtou Parame Padarthe



- Ratha Kalpana = Journey of Seeker

- **Now I think I am Jivatma, Karta, Bokta**

Aim :

- **Through Vedanta, Disidentify from Jivatma consisting of Mind and Chidabhasa**
- Learn to claim I am Paramatma Original Consciousness, Akarta, Abokta
- It is an inward Journey

- Tad Vishnu Param Padam introduction for Ritham Pibanthou....
- Shankara makes an Observation in this Mantra in his Bashyam

Mundak Upanishad : Has same interpretation

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

2 Birds in Body - Tree

Jivatma

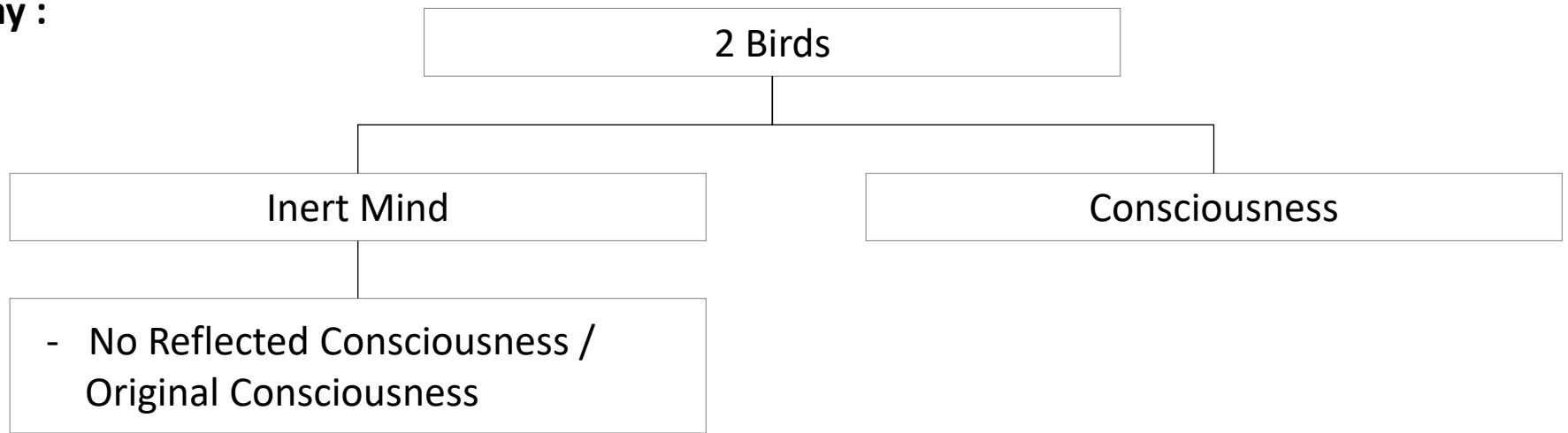
- Mind and Reflected Consciousness
- Karta, Bokta, Saguna, Samsari

Paramatma

- Original Consciousness
- Akarta, Bokta, Nirguna, Asamsari

- Reflected Consciousness only in the Body, Original Consciousness in Body also, all Pervading
- Jiva experiences Sukham, Dukha, karma Phalam
- Paramatma no Sukha or Dukha Anubhava, some Object interpretation.

Say :



- Shankara Quotes this in his Commentary on - Brahma Sutra :

विशेषणाच्च ।

Viseshanaccha

And on account of the distinctive qualities (of the two mentioned in subsequent texts).

[1 – 2 – 12]

- Sakshi - Does not experience Sukham, Dukham
- Anashnan Anyaha Apijattasheeti...
- **As Consciousness only Observes, Does not experience**
- Sukham, Dukham, experienced by other Bird - Mind

Original Problem :

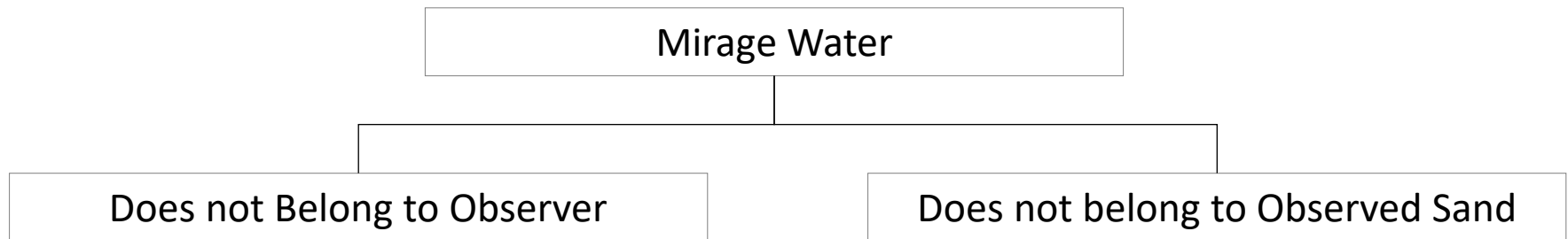
- If you don't accept Chidabhasa, inert mind can't Experience Sukham - Dukham

Shankaras Interpretation :

- Sukham, Dukham Does not belong to Atma or Anatma

Atma	Anatma
- Nirguna	- Mithya - Non-existence

- Sukham, Dukham is Superimposition on Sarva Adhishtana Atma

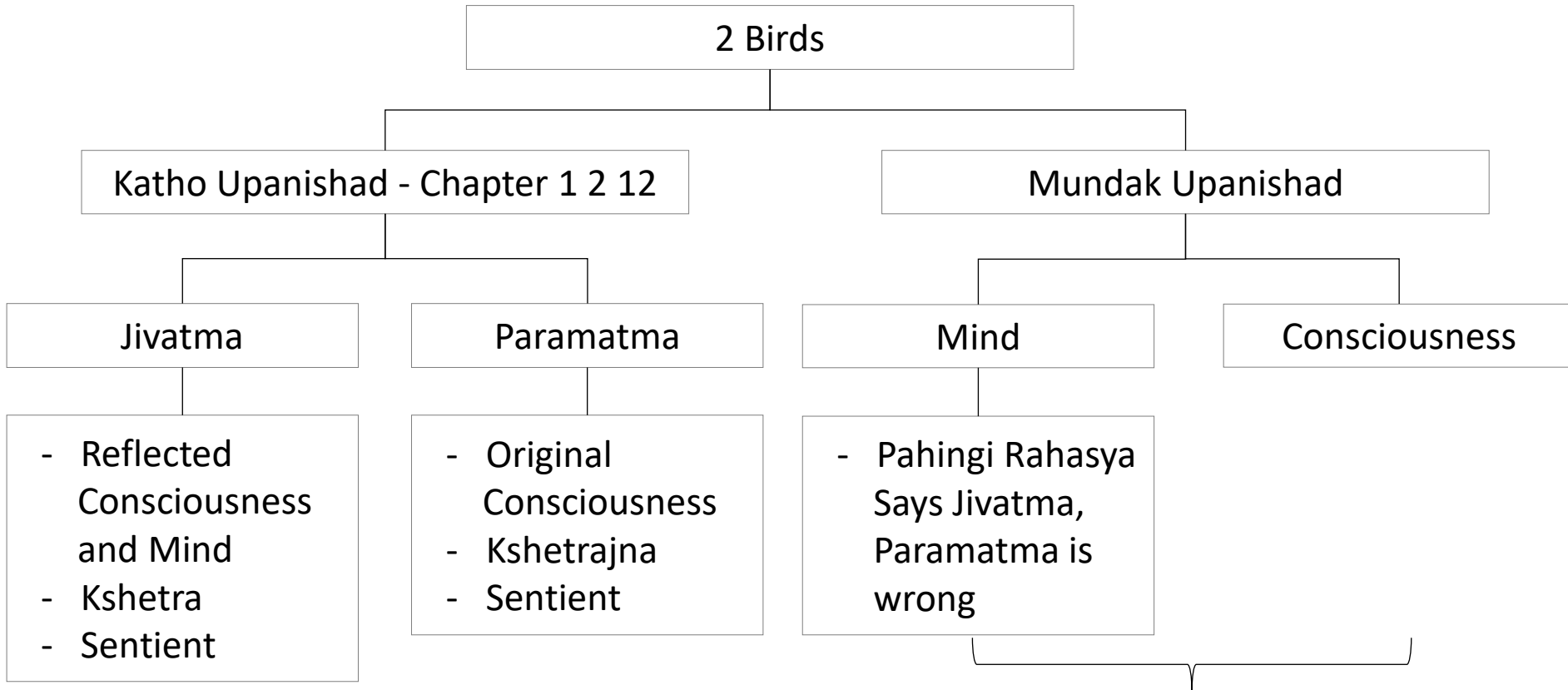


- Dream Doesn't belong to waker but Superimposed in Wakers Mind and Chidabhasa = Jeeva
- All Emotions Superimposed on Atma
- Don't belong to Anatma inert Mind
- Hence Superimposition
- How Pahingi Rahasya Brahmana Resolves Mundak 2 Birds
- Tayor Anyaha Sadhu Asti...

Pippalam :

- One Bird, inert Mind Bird, experiences Sukham - Dukham

- Chidabhasa does not come into Picture
- Anashnan Anyaha Abhichakashi
- 2nd Bird - Witness Consciousness witness Everything, Abhichakashi, Abhipashyati



Shankara extends Analysis of Katho to Mundak

Purva Paksha :

- Such interpretation in Mundak not correct
- Mimamsa = Study based on interpretation.

- Brahma Sutra called Uttara Mimamsa
- Highly textual, refers to Many Upanishads
- Now Vichara Sagara Sessions are Mimamsa Sessions.

Revision 322 :

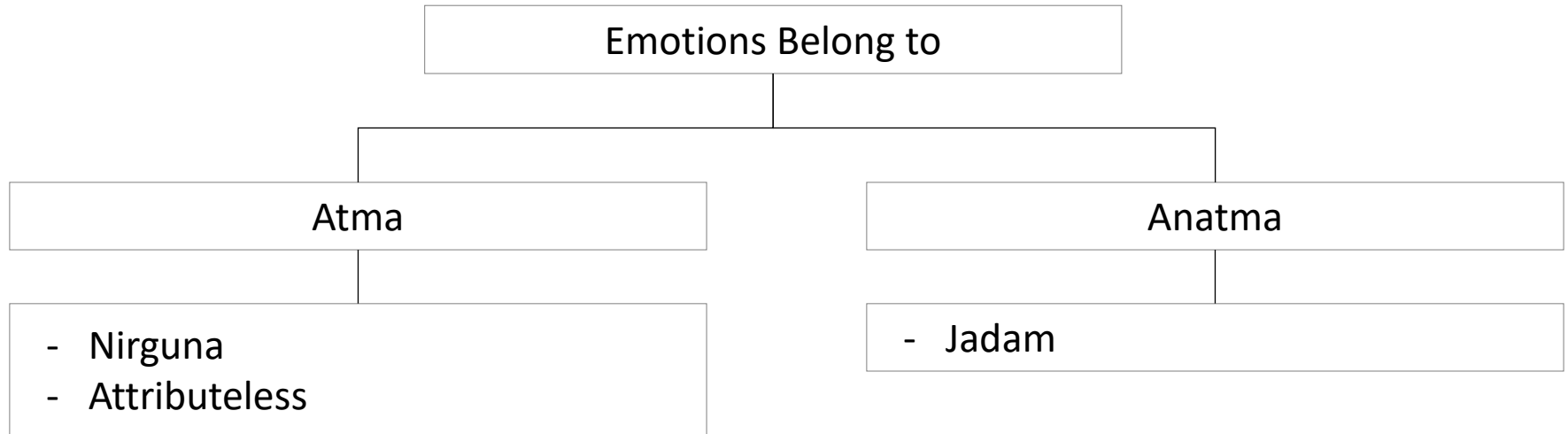
गुहाधिकरणभाष्यानुसारीदंवाक्यम्। तथाच

“तयोरन्यःपिप्पलं स्वाद्वत्तीतिसत्त्वम्। अनश्नन्नन्योऽभिचाकशीतीत्यनश्नन्नन्योऽभिपश्यतिज्ञः। तावेतौसत्त्वक्षेत्रज्ञौ” इति। सत्त्वशब्दो जीवः। क्षेत्रज्ञशब्दः परमात्मेति यदुच्यते।

1) Original Topic 215 Top :

- To Find out Locus of Emotional attributes like Kama, Krodha, Raaga, Dvesha, Madah, Matsarya, Sukham, Dukham

2)



2 Answers

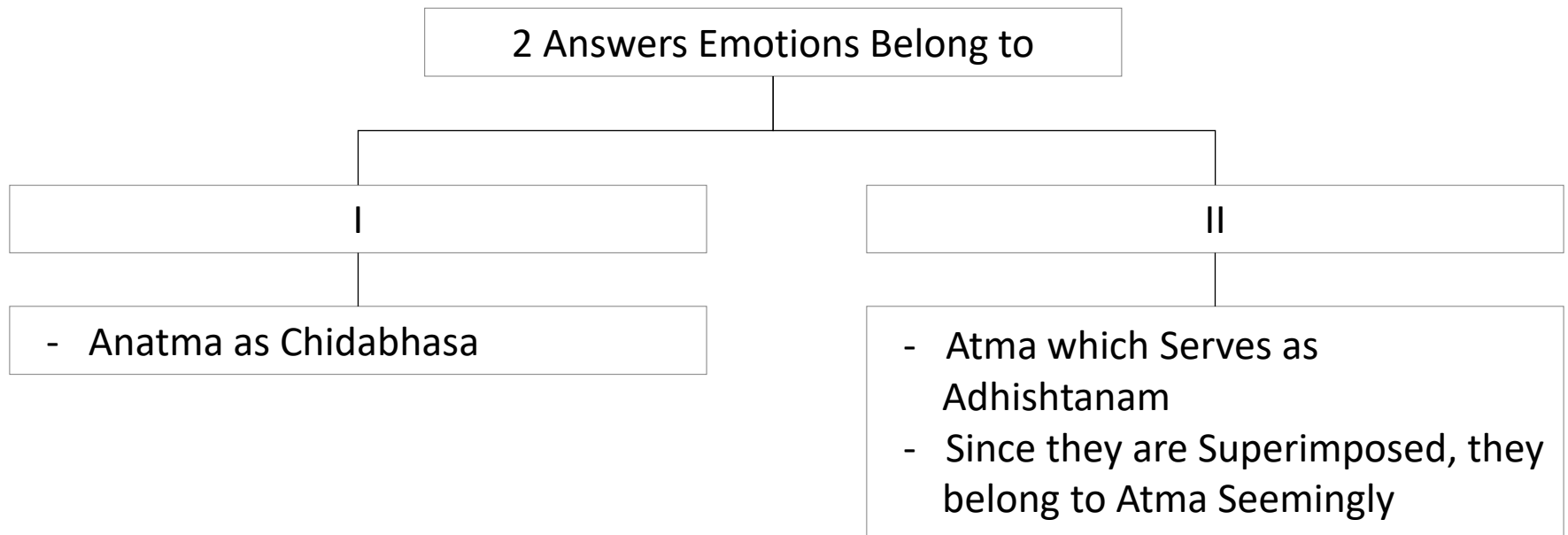
Simple

- Abhasa Vada
- Mind - Anatma gets Chidabhasa
- Mind becomes Chetanam, Sentient
- Chetana Anatma has Emotional attributes

Tricky

- Avacheda vada
- Emotions belong to Atma
- Avoid Chidabhasa
- Emotions are Superimposed on Atma like the Rest of Cosmos
- Emotions don't belong to Atma but are Superimposed on Atma
- Atma is Enclosed within Antahkaranam
- Atma is Adhishtanam

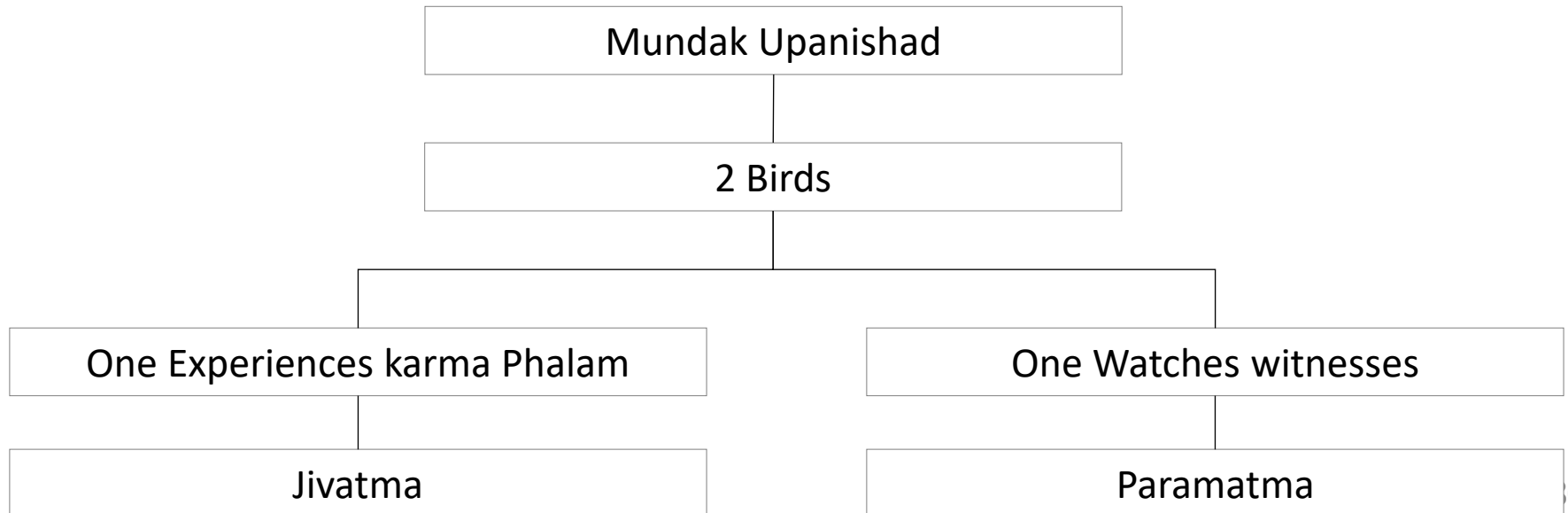
2)



3) ND :

- Goes about in a Roundabout way 2nd Answer by Quoting Brahma Sutra

4) :



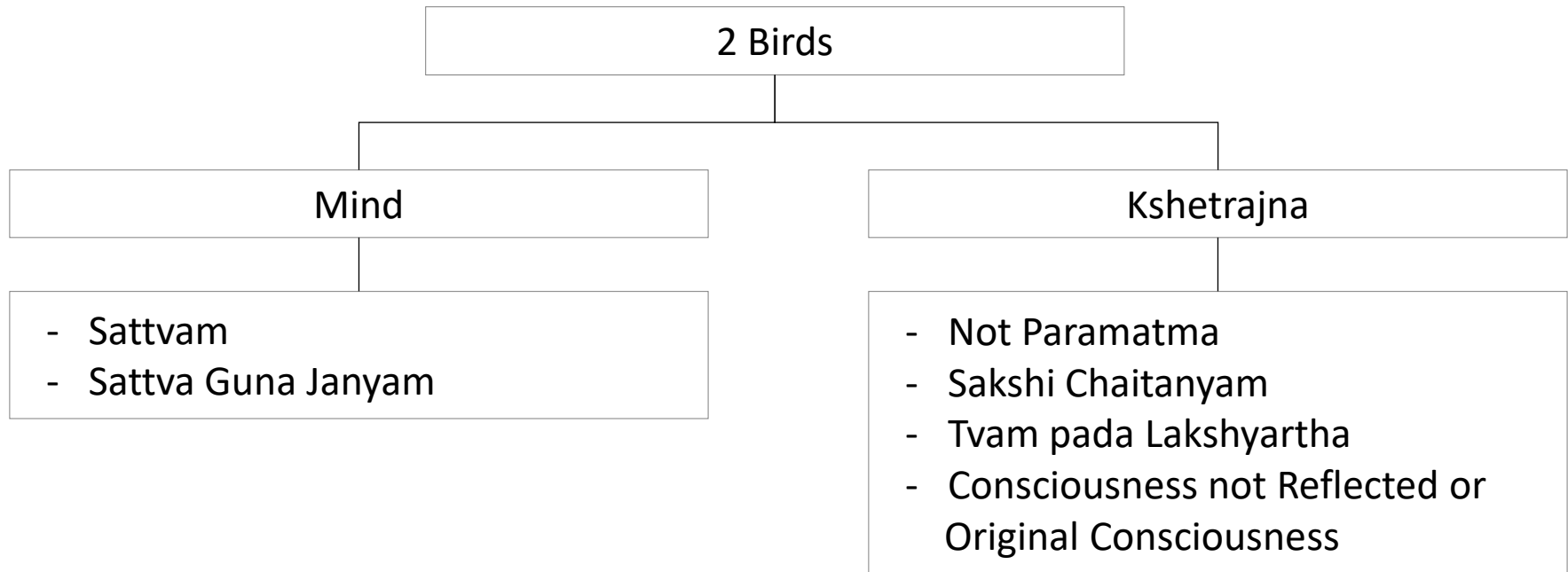
5) Another Purva paksha comes and Quotes :

- Pahinga Rahasya Brahmana (PRB)

Mind	Sakshi
Inert	Chaitanyam

- ND dealt with this Example in Topic 186 Before where he gave a 3rd Answer, 3rd Meaning neither based on Brahma Sutra
- Neither Based on Brahma Sutra or Pahinga Rahasya Brahmana

Pahinga Rahasya Brahmana :

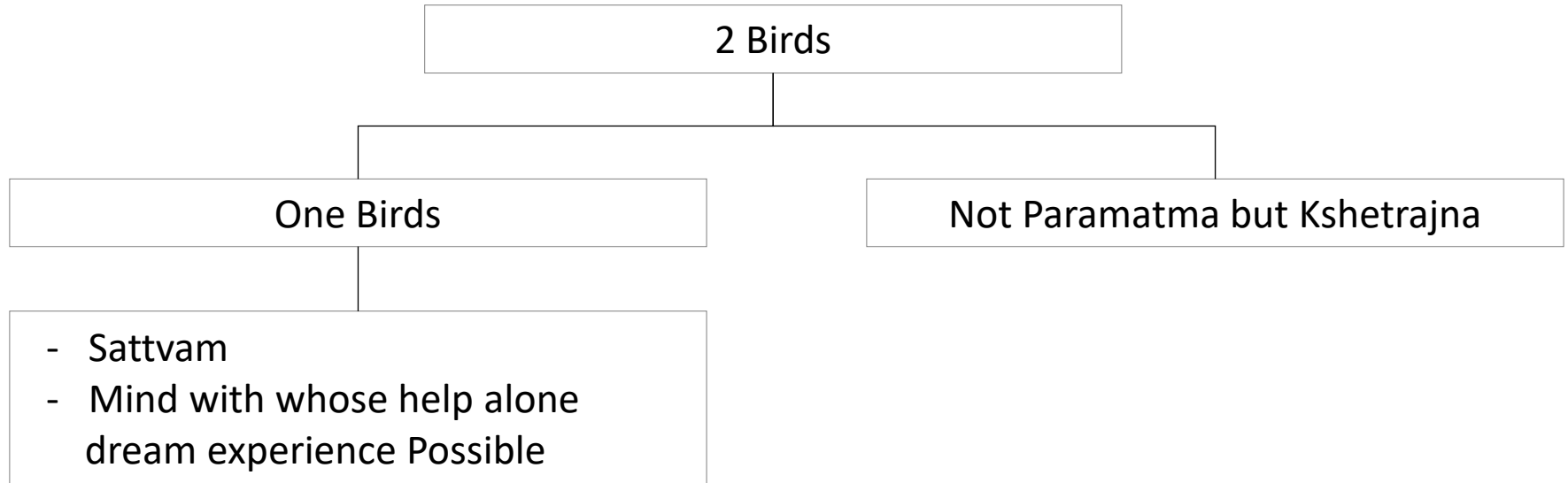


- In this Prakriya not introducing Reflected Consciousness
- Kshetrajna = Atma = Consciousness

- Mind = Anatma = Jadam = Well known in Tattva Bodha also

Words of Ekadeshi Purva Paksha :

- Tatra Chaitanya Vakyam... Quotes Pahinga Rahasya Brahmana



- Instrument = Mind
- Mind experiences Vasana maya Shariram - Sukshma Prapancha

2nd Bird :

- Kshetrajna

Gita - Chapter 13 :

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ || 13-23 ||

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

- Tvam Pada Lakshyarthā

Gita - Chapter 13 :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13-3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3] 4803

तन्नसत्त्वक्षेत्रज्ञशब्दयोरन्तःकरणशारीरपरतयाप्रसिद्धत्वात्। तत्र चैवव्याख्यातत्वात् –
'तदेतत्सत्त्वं येन स्वप्नं पश्यति। अथ योऽयं शारीर उपद्रष्टा स क्षेत्रज्ञः।

- Mind and Sakshi are 2 Birds of Jivatma only in Pahinga Rahasya Brahmana

Problem in Pahinga Rahasya Brahmana :

- **Sakshi Does not experience Karma Phalam**
- **Sakshi only witnesses Abhichakashiti**
- **Witness Does not Participate or Possess the Experience**

Who experiences Emotion?

- Bird One : Mind Avoids Chidabhasa
- Achetana Mind can't have Emotion
- Really Upanishad does not want to Say Emotion belongs to Mind

Example :

- Tattparyam - Person not at home
- Person went to Hospital we say to Say, he is not at home

Similarly Upanishads Tattparyam :

- Not to Say attributes do not belong to Mind but to Say Attributes, do not belong to Atma
- Everyone of us is of nature of Consciousness.

- We are free from Emotional Problem is what Upanishad wants to convey in Mundak Mantra

Example : Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

Tattparyam :

- We are all Awareness Principle not attributes of the Mind
- We experience Emotions but we don't have Emotion is the Tattparyam

Don't Probe :

- Whether Mind can have Emotion or not

Na Iyam Sruti :

- Tattparyam not in Idea Emotion belong to Mind

Mimamsa Rule :

- **Don't take literal Meaning if not intended by Speaker**

Sruti Says :

- It is not intention of Sruti to Say Attributes belong to Mind

Tattparyam :

- **Nature of Atma is Tattparyam not Details of Anatma**
- I Shall talk about Emotions of Mind is not intention of Sruti
- Sruti = Pahinga Rahasya Brahmana
- Kim Tarhi, if that is not intention, what is intention?
- Take emotion out from Atma is the Intention
- Dump it elsewhere
- Dump Garbage anywhere, taking it out is Tattparyam
- Remove emotion out from Atma
- Atma is clear of Emotion
- **Atma is not Bokta**
- **I am Consciousness without being Bokta of Emotion, Samsara is the Goal of Aham
Brahma Asmi Jnanam**
- **We hesitate to claim Atma because of Emotional Problems (Family, Financial,
Physical)**

How to claim I am the wonderful Brahman?

- Naishkarmya Siddhi I Neighbourise my emotions

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
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- Veda makes path clear
- Upto this is Boktrutvam Tvam Pada Vachyarth
- Brahman = Svabava = Tad Pada Lakshyarth, Aikyam = I am of the Nature of Brahman is what Upanishad wants to Reveal

तावेतौसत्त्वक्षेत्रज्ञौ” इति। “नेयंश्रुतिरचेतनस्य सत्त्वस्यभोक्तृत्वंवक्ष्यामीतिप्रवृत्ता। किंतर्हि, चेतनस्यक्षेत्रज्ञस्याभोक्तृत्वं ब्रह्मस्वभावतांचवक्ष्यामीति। तदर्थं सुखादिविक्रियावतिसत्त्वेभोक्तृत्वमध्यारोपयति। इदं हि कर्तृत्वंभोक्तृत्वंचसत्त्वक्षेत्रज्ञयोरितरेतरस्वभावाविवेककृतंकल्प्यते। परमार्थतस्तुनान्यतरस्यापिसम्भवति। अचेतनत्वात्सत्त्वस्य, अविक्रियत्वाच्चक्षेत्रज्ञस्य। अविद्याप्रत्युपस्थापितस्वभावाच्चसत्त्वस्यसुतरांनसम्भवति।

This is height of Mimamsa Principle Application :

- Vedanta is Mimamsa Pradhana, Sruti Analysis not Tarqa Pradhana not logical - Analysis with reasoning

Pahinga Rahasya Brahmana :

- 3rd Person Quotes which Shankara Quotes in Brahma Sutra :

विशेषणाच्च ।

Viseshanaccha

And on account of the distinctive qualities (of the two mentioned in subsequent texts).

[1 – 2 – 12]

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,

tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- For Removing emotions from Atma, Upanishad looking for Dumping Ground
- Mind is nearest Place
- Dumping of emotions on Anatma - Mind, not casual, thoughtless

What is Reason?

- Emotion = Modification = Change
= Thought in Antahkaranam

Definition of Thought :

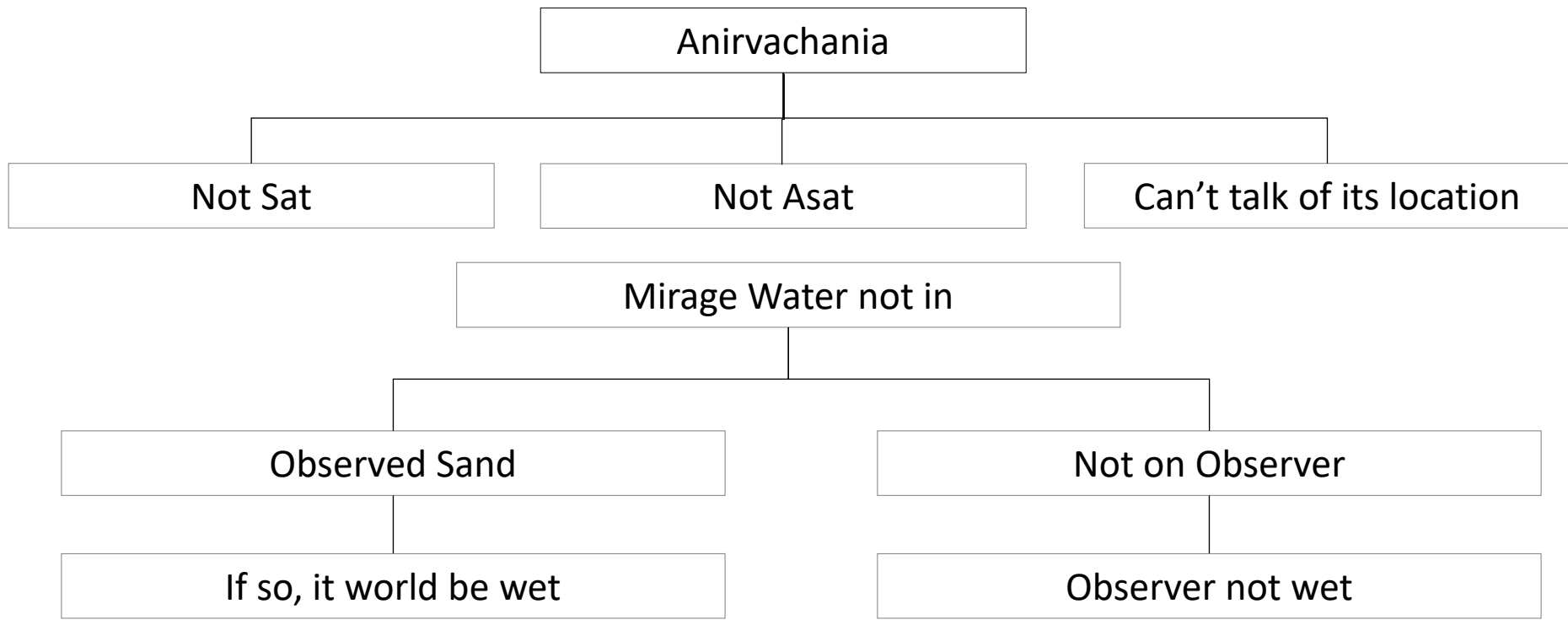
- **Antahkarana Parinama = Vrutti**
- **Thought = Modification of Mind**

- Change is Attribute of Anatma, Savikara
- Atma - Nirvikara, locates changing emotions to changing Anatma Mind
- Mind is Subject to Modifications in the form of Sukha, Dukha Vrittis
- Changes Dumped on Mind, as thought Mind is experiencer, Adhyaropita
- Experiencer Superimposed on Anatma, Adhyaropita
- Really emotions can't belong to Atma or Anatma
- Ignorant attribute emotions to Atma
- Pahinga Rahasya Brahmana - Attribute Anatma to Atma
- On Real Analysis, Attributes can't belong either to Atma or Anatma

Atma - Sakshi	Anatma - Mind
- Nirvikara, Nirgunaha	- Jadam - Can't have emotions

- Attributing emotions to Atma or Anatma is a Mistake because of Non-understanding of Nirguna nature of Atma and Achetana Nature of Anatma.
- Emotions belong to what?

- **No 3rd thing, use concept of Superimposition, Adhyaropa, Anirvachania Mithya Vastu**



- **Whatever is Appearance can't have a Legitimate location**

- Appearance is that which can never have a Legitimate location

- You can talk of Location
- Only under one condition
- It should be an appearance not existence
- Mysterious appearance like Rope Snake, Mirage water, dream, does not have any location.
- All Mithya, Appearances
- Emotion = Anirvachaniya Mithya Appearance, without Location

- **Any Appearance should have Adhishtanam from which it borrows existence**
- **Appearance Does not exist by itself**

- Emotion Does not belong to Atma or Anatma

- **Atma, Anatma do not Possess Emotions**
- **Atma not Possessor of emotions but is Adhishtanam**
- **Waker does not possess the Dream but is Adhishtanam**
- **Possession - means it is in Equal Degree of Reality**
- **Adhishtanam - means Different Degree of Reality**

- Sand Does not possess Mirage Water.

Sand	Atma
Adhishtanam of Mirage water	Adhishtanam of entire Creation including emotions in one Mind

- **Waker is Adhishtanam not possessor of emotions**
- Neither Atma nor Anatma are Possessor of Emotions

In Atma, higher order :

- Emotions are lower order of reality Appear and Disappear
- **Atma becomes emotional as it were, seemingly**

Abhasa Vada	Avacheda Vada
1) Mind with Chidabhasa is emotional as though Jnani : <ul style="list-style-type: none"> - In my Presence, mind is unhappy - Atma is Asanga - I don't have Ahamkara or Mamakara 	1) I am Unhappy as though 2) Emotions are Superimposed on Satyam me <ul style="list-style-type: none"> - World is Superimposition

Jnani :

- Yatrai Hi Dvaitam Eva bavati, As though
- Itara Itara Pashyati.

तथाचश्रुतिः – ‘यत्रवान्यदिवस्यात्तत्रान्योऽन्यत्पश्येत्’ (बृ.४.३.३१)

इत्यादिनास्वप्नदृष्टहस्त्यादिव्यवहारवदविद्याविषयएवकर्तृत्वादिव्यवहारं दर्शयति।

‘यत्रत्वस्यसर्वमात्मैवाभूत्तत्केनकंपश्येत्’ (बृ.४.५.१५)

इत्यादिनाचविवेकिनःकर्तृत्वादिव्यवहाराभावंदर्शयति” (ब्र. १.२.१२सूत्रस्थभाष्यम्) इति।

All these are analysis of Brahma Sutra :

विशेषणाच्च ।

Viseshanaccha

And on account of the distinctive qualities (of the two mentioned in subsequent texts).
[1 – 2 – 12]

Avacheda Vada Answer :

Jnani	Ajnani
I am Karta, Bokta, happy, unhappy, as though	Will Stop without as though

Jnani :

- In Vyavaharika Plane Jnani knows all these are Superimposed on I - the Atma
- Emotion and Emotional attributes are Superimposed on I the Atma
- I am Paramartika Satya Atma
- As Paramartika Satyam, I am never affected by emotions

Here Vyavaharika Drishti :

- 2nd Thing Emotion exists
- I have emotions in vyavaharika Drishti

Svapna :

- Run away from Elephant
- Running also Mithya says Guru to Sishya

Vyavahara in Svapna :

- Avidya Vishaya

Vyavahara in Jagrat :

- Moola Avidya Vishaya

I am	Unhappy
- Satyam	- Adjective - Mithya

Sarva Vyavahara :

- Mithuni Krute
- Avidya Vishaya Eva
- Vyavaharika Drishtya - Darshayanti

Brihadaranyaka Upanishad :

यत्र वा अन्यदिव स्यात्,
तत्रान्योऽन्यत्पश्येत्,
अन्योऽन्यज्जिघ्रेत्,
अन्योऽन्यद्रसयेत्,
अन्योऽन्यद्वदेत्,
अन्योऽन्यच्छृणुयात्,
अन्योऽन्यन्मन्वीत्,
अन्योऽन्यत्स्पृशेत्,
अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

yatra vā anyadiva syāt,
tatrānyo'nyatpaśyet,
anyo'nyajjighret,
anyo'nyadrasayet,
anyo'nyadvadet,
anyo'nyacchṛṇuyāt,
anyo'nyanmanvīta,
anyo'nyatsprśet,
anyo'nyadvijānīyāt || 31 "||

When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [4 - 3 - 31]

- When everything is Atma is understood, who is there to see what, hear what.

Paramartika Drishti :

- Universe is as Good as Non-existent

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

Jnani

I have emotion

- I am Karta
- Vyavaharikam
- SDV

Gita :

- Mastani Sarva Butani (Chapter 9 - Verse 4)

I don't have emotion

- I am Akarta
- Paramartikam
- DSV

Gita :

- Na Cha Mastani (Chapter 9 - Verse 5)

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya me yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Jnani is a Viveki, both clear to him
- Absence of Kartrutvam from Paramartika Drishti
- Same Upanishad shows

Conclusion regarding emotional Attributes :

Neiyayika	Vedantin
14 Attributes belong to Atma	In Avacheda Vada, emotions belong to Atma

What is difference between Neiyayika and Advaitin?

Neiyayika	Advaitin
<ul style="list-style-type: none">- Emotion and Atma same order of Reality- Satta Bheda Nasti- No Nirguna Atma- Guna Ashraya Atma and Guna Same order	<ul style="list-style-type: none">- Atma Paramartikam- Emotion vyavaharikam- Satta Bheda Asti, order of Reality different- Nirguna and Saguna Atma Asti- Atma - Adhishtanam- Emotion - Adhyasa- Guna - Adhishtana- Atma - Guna Different order of Reality

- Advaitam and Neiyayika Matam Appear same but are Different.

Revision 323 :

तथाचश्रुतिः – ‘यत्रवान्यदिवस्यात्तत्रान्योऽन्यत्पश्येत्’ (बृ.४.३.३१)

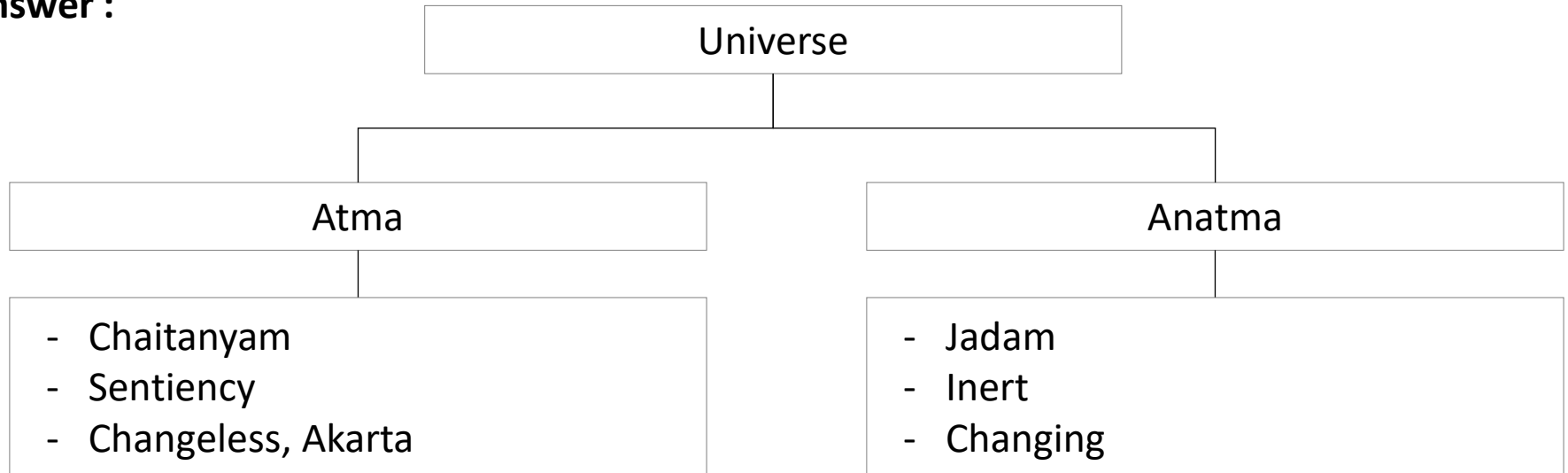
इत्यादिनास्वप्नदृष्टहस्त्यादिव्यवहारवदविद्याविषयएवकर्तृत्वादिव्यवहारंदर्शयति।

‘यत्रत्वस्यसर्वमात्मैवाभूत्तत्केनकंपश्येत्’ (बृ. ४.५.१५)

इत्यादिनाचविवेकिनःकर्तृत्वादिव्यवहाराभावंदर्शयति” (ब्र. १.२.१२सूत्रस्थभाष्यम्) इति।

- What is Locus of Emotional attributes? Likes, Dislikes, Pleasure Pain, Kartrutvam, Boktrutvam...

Answer :



No 3rd Entity :

- Emotions Involve Vrutti Parinama
- Can't be located in Atma or Anatma

i) Abhasa Vadi Prakriya : Simple Answer :

- Atma is Chetana Vastu, not inert, mind Anatma is Sentient
- Not all Anatma is sentient
- Only Mind Sentient
- Mind becomes Sentient because of Chidabhasa
- Sentient mind = Karta, Bokta, has Raaga, Dvesha, travels to another Shariram
- All Vyavahara alone by Sentient Mind = Jivatma

Original Chaitanyam	Mind and Chidabhasa
<ul style="list-style-type: none">- Paramatma- Higher- Nirvikara	<ul style="list-style-type: none">- Jiva- Lower- Savikara

- Vidyanaraya, Madhusudhana Saraswathi

ii) Pratibimba Vada :

- Primary Prakriya of Veda
- Initiated by Panchapada Vivaranam

iii) Ultimate Answer :

- Avacheda - Vada (Superimposition)
- No Chidabhasa
- No Reflection, Anatma remains Jadam and Left out

Where do you Locate emotion?

- Emotions belong to Atma
- Atma is Adhishtana of Mithya Emotions
- Emotions = Mithya Modifications in Mithya Mind = Anatma
- Atma = Adhishtanam of Savikara Prapancha, Shariram, Manaha
- **Changes in the Mind = Jada Vrutti Parinama**
- Only Entity which can witness emotions, Subtle mind is Changeless Sakshi, Atma

Gita - Chapter 13 :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṁ samāsēna
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

a) Abhasa Vada :

- Attributes, emotions are Superimposed on Atma = Abhasa Vada

b) Avacheda Vada :

- Atma is Locus of Emotional Attributes.

Jnani

Abhasa Answer

Avacheda Answer

a) Abhasa :

- I am not unhappy
- Sentient Jiva = Ahamkara is unhappy
- I am Witness, Sakshi, Paramatma who can't be Unhappy

Gita - Chapter 3 :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

पञ्चैतानि महाबाहो
कारणानि निबोध मे।
साङ्ख्ये कृतान्ते प्रोक्तानि
सिद्धये सर्वकर्मणाम् ॥ १८.१३ ॥

pañcaitāni mahābāhō
kāraṇāni nibōdha mē |
sāṅkhyē kṛtāntē prōktāni
siddhayē sarvakarmaṇām || 18.13 ||

Learn from me, O Mighty-armed, these five causes for the accomplishment of all actions, as declared in the Sankhya (Upanishad) system, which is the end of all actions.
[Chapter 18 - Verse 13]

- All Actions by Prakrti, Kshetram.



- As witness, I can't be happy or Unhappy, Udasinavatu is my nature...
- Understand difference between Big I - Small I
- Mind unhappy, I am not unhappy
- Tears belong to eyes, I don't have eyes
- With Tears, Jnani says I am not Sad

- Discovered ever free Turiya Atma
- Body feels Pain, I am Pain free
- Jnani knows Chaitanyam is the fact of creation - Abhasa Vada

b) Avacheda Answer :

- I am Unhappy as though, seemingly

I am	Unhappy
<ul style="list-style-type: none"> - Paramartika Satyam - Asangoham 	<ul style="list-style-type: none"> - Vyavaharika Satyam - Unhappiness is in me Adhishtanam - Can't touch me

Brihadaranyaka Upanishad :

- Svayam Jyoti Brahmana
- Unhappiness caused by Prarabda, Vyavaharika event
- 3 Karma Phalam for ego I not for Atma I
- Here Avacheda Vada Expression I am Unhappy as though

ND :

- Arrives at Conclusion in a Round about way

Brahma Sutra :

गुहां प्रविष्टावात्मानौ
हि तद्दर्शनात् ।

Guham pravistavatmanau
hi taddarsanat

The two who have entered into the cavity (of the heart) are indeed the individual soul and the Supreme Soul, because it is so seen. [1 – 2 – 11]

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

2 Birds (Not Jivatma Paramatma)

Mind

- Has external experiences with Mind instrument

Consciousness

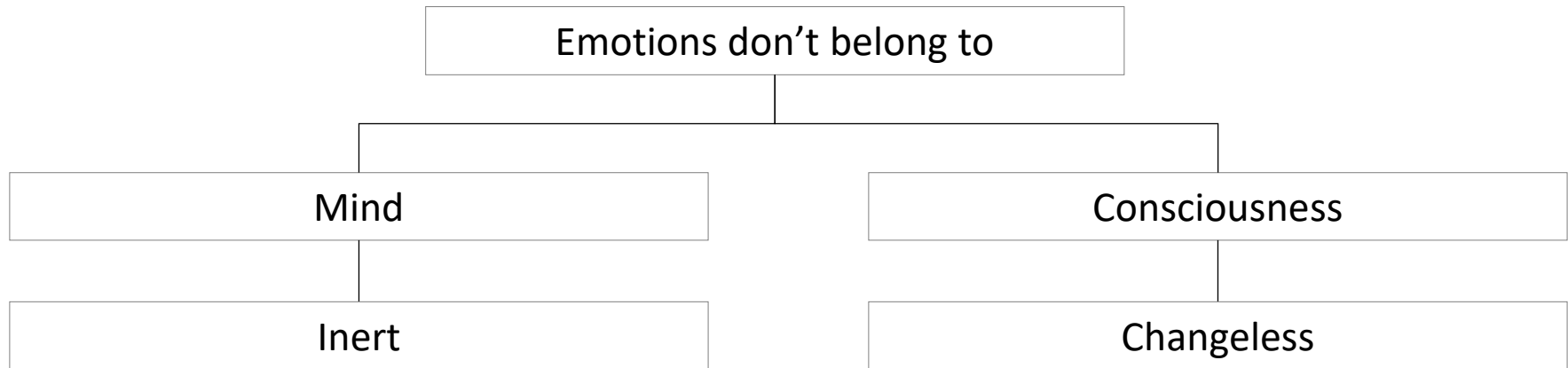
- Atma
- Does not have emotional Experiences

This is interpretation of Pahinga Rahasya Brahmana :

- How inert Mind can have emotion without any Abhasa, Reflected Consciousness

Explanation :

- Really Emotions cannot belong to Atma / Anatma
- They are only appearances, Superimposition, error, Adhyasa on Atma



In what locus will you put Emotions?

a) Whatever does not have Locus = Mithya - Anirvachaniyam

- Example : Mirage Water

b) All Emotions Mithya, Exist only in Agyana Kalam :

- They are negated in Jnana Kalam
- 2 Upanishad Vakyas Quoted

i) Brihadaranyaka Upanishad :

यत्र वा अन्यदिव स्यात्,
तत्रान्योऽन्यत्पश्येत्,
अन्योऽन्यज्जिघ्रेत्,
अन्योऽन्यद्रसयेत्,
अन्योऽन्यद्वदेत्,
अन्योऽन्यच्छृणुयात्,
अन्योऽन्यन्मन्वीत्,
अन्योऽन्यत्स्पृशेत्,
अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

yatra vā anyadiva syāt,
tatrānyo'nyatpaśyet,
anyo'nyajjighret,
anyo'nyadrasayet,
anyo'nyadvadet,
anyo'nyacchṛṇuyāt,
anyo'nyanmanvīta,
anyo'nyatsprśet,
anyo'nyadvijānīyāt || 31 " ||

When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [4 - 3 - 31]

ii) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर
इतरं पश्यति, तदितर इतरं जिघ्रति,
तदितर इतरं रसयते, तदितर
इतरमभिवदति, तदितर इतरं शृणोति,
तदितर इतरं मनुते, तदितर इतरं
स्पृशति, तदितर इतरं विजानाति;
यत्र त्वस्य सर्वमात्मैवाभूत्,
तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्,
तत्केन कं रसयेत्, तत्केन कमभिवदेत्,
तत्केन कं शृणुयात्, तत्केन कं मन्वीत
तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?
येनेदं सर्वं विजानाति तं केन विजानीयात्?
स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,
असितो न व्यथते, न रिष्यति; विज्ञातारमरे
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि,
एतावदरे खल्वमृतत्वमिति
होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara
itaram paśyati, taditara itaramjighrati,
taditara itaram rasayate, taditara
itaramabhivadati, taditara itaram śṛṇoti,
taditara itaram manute, taditara itaram
sprśati, taditara itaram vijānāti;
yatra tvasya sarvamātmaivābhūt,
tatkena kaṃ paśyet, tatkena kaṃ jighret,
tatkena kaṃ rasayet, tatkena kamabhivadet,
tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta
tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt?
yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt?
sa eṣa neti netyātmā, agr̥hyo na hi gr̥hyate,
aśīryo na hi śīryate, asaṅgo na hi sajyate,
asito na vyathate, na riṣyati; vijñātāramare
kena vijānīyāt, ityuktānuśāsanāsi maitreyi,
etāvadare khalvamṛtatvamiti
hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājñāvalkya left. [4 - 5 - 15]

- Emotions are Mithya, don't belong to Atma or Anatma
- Only in Agyana Kalam, we accept Emotions
- In Whichever State of ignorance there is a Seeming Duality
- Anyat Iva... Million \$ Word Advaitin
- **During ignorance, as though there is Duality**
 - It won't have a location hence called Mithya
 - Location unexplained, Anirvachaniam
 - During State of ignorance alone, Anyaha Anyat Pashyet.

There is Subject Object Duality :

- Subject Perceiving Object is in ignorance State only

Example :

- See Elephant in Dream
- After waking from Dream, look for location of elephant
- Can't locate within brain
- Brain is too Small Small for Elephants
- Experience of Elephant = Avidya Vishaya Eva
- Agyana Avastha Evam, all transactions, Bokta, Karta, Emotions, Jivatma, all in Avidya Avastha
- **3 States of Mind together called Avidya Avastha, unread**
- Jnana Avastha = Turiya Avastha, real
= Vidya Avastha

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti;

yatra vā asya sarvamātmāivābhūttatkena
kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

- No Anatma, no Duality
- No Emotions to find the Location
- Space - Time - Objects Resolved = Anirvachaniyam, Agyana Avastha

Tatra Tatra - Who is there to experience what?

- Kena Kam Pashyet.... (Brihadaranyaka Upanishad : 2 - 4 – 14)
- **Tripoti gone**
- **All emotions are Mithya**
- **Don't have location for the Sake of world People, During transaction, Until knowledge comes, emotions given location of Anatma**
- During Jnanam emotions are negated, hence location need not be talked about
- During State of ignorance, w.r.t worldly People, emotions given temporary location because they are experienced.

Gita - Chapter 13 :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

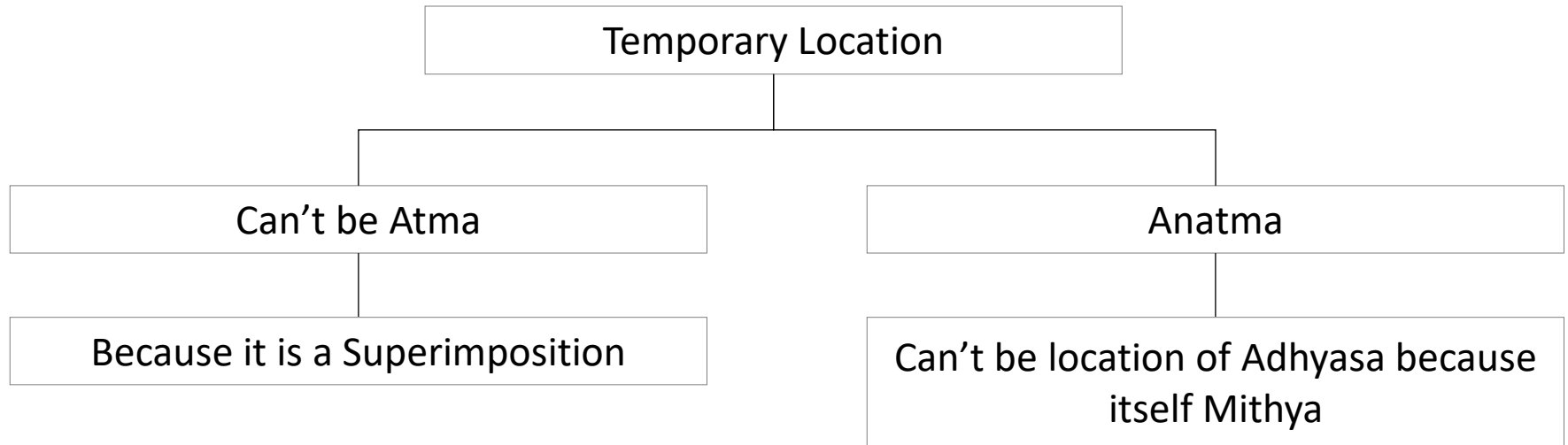
icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṁ samāsēna
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

- Temporary location to Kshetram because they are experienced including ignorance in Sleep State
- Emotions are attributes, need location
- What should be the temporary location?

Ultimate Understanding :

- Mind and Attributes, Mithya



- **Emotions - Really not there**
- **Mind not location of Mithya emotions also**
- **Mind itself is false, Mithya**
- **Mind can't be Adhishtana of Mithya Emotions**

- Anatma cannot be locus of real and Unreal emotions - Unreal Mind can't be Support of Unreal emotions

Atma	Anatma
<ul style="list-style-type: none"> - Avikriyatatvat - Changeless, Nirvikara 	<ul style="list-style-type: none"> - Jadam - Itself Mithya

बुद्धिःसुखादयश्चात्मन्यध्यस्ताः। (१) यद्यत्राध्यस्तंतत्तत्रनपर-
मार्थतोऽस्ति। यथारज्ज्वाद्यध्यस्तंसर्पादिनपरमार्थतोरज्ज्वादावस्ति। तथाबुद्धिसुखादिकं नात्मनि विद्यते।
(२) अध्यस्तंवस्तुन कस्यचिदप्या- श्रयो भवति।

- Guhadhikaranam Bashyam over

Conclusion :

i) All emotions are not in the Mind :

- Kartrutva, Boktrutva, not in the Mind

ii) Pahinga Rahasya Brahmana :

- Kartrutva, Boktrutvam not in Atma Permanently
- They are Superimposed temporarily
- Buddhi here is not intellect but Vrutti Jnanam

- Sukha, Dukha, Pleasure, Pain, Raaga Dvesha, Karta, Bokta are Superimposed on Atma

Advaitam :

- Emotions belong to Atma, as though (Superimposition)
- Emotions are unreal Attributes.

Neiyayika :

- Emotions really belong to Atma
- Attributes of real Atma

Advaitin :

Unreal Emotions

Don't belong to Substance Atma

Are Superimposed on Seeming Substance, Adhishtana Atma

Neiyayika	Advaitam
<ul style="list-style-type: none">- Ashritam- Atma Ashritaha Gunaha- I am Unhappy	<ul style="list-style-type: none">- Adhyastham- Atma Adhyastaha Gunaha- I am unhappy, as it were- I did all activities all Day, as though

Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

Gita - Chapter 5 :

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- All as though Because it is Superimposed on Atma
- Teaching, hearing, all daily duties as though, as it were...
- Neiva Kinchit karomiti.... Paramartikaha - Do nothing
- **Iva is as though (Very important), continuous Iva = Moksha**
- Enjoy teaching of Vichara Sagara
- Whatever Superimposed on Atma Does not really exist

Example :

- **Dream Superimposed on waker**
- Waker, dreamer, Sleeper, Superimposed like Rope Snake on Atma as though

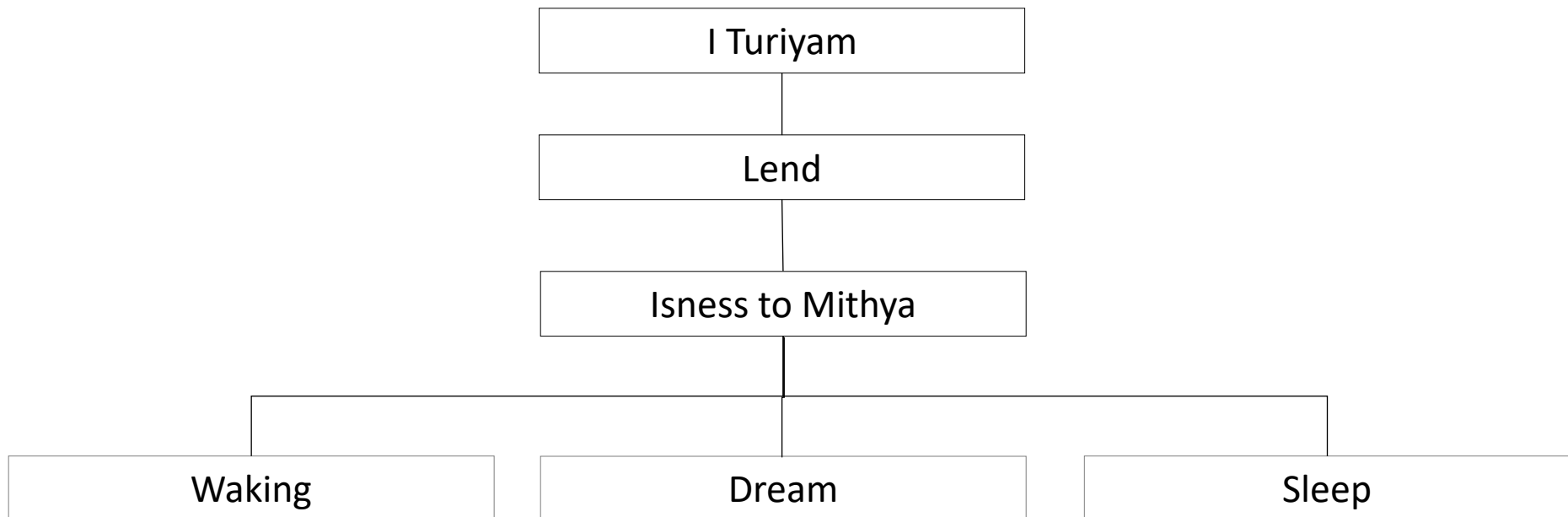
- Emotions, 3 States, do not really exist in Atma

There is Emotion, Sorrow :

- Isness attributed to Mind, emotion, sorrow belongs to Observer
- Transferred to Mind, Sorrow, then I suffer Samsara
- **Learn to drop the isness from Mind and be the Atma Sakshi**

Example :

- In Dream I surrender isness to every Object in Dream and Suffer
- I Atma lend isness to emotions which are not there
- Dream not there, I lend isness to Dream



- I Atma exist independently

- Lending of isness means Anatma is really not there, isness of Anatma, world is Borrowed
- 3 States Paramartika Nasti

Rope	Rope Snake
<ul style="list-style-type: none"> - Turiyam - Substratum - Adhishtanam 	<ul style="list-style-type: none"> - 3 States - 5 koshas - Isness of Rope Snake Borrowed from Rope - Without rope no Rope snake - Without Turiyam, no world - Adhyastham

- I done have sorrow

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
 मदो नैव मे नैव मात्सर्यभावः ।
 न धर्मो न चार्थो न कामो न मोक्षः
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
 Mado Naiva Me Naiva Matsarya Bhavah
 Na Dharmo Na Chartho Na Kamo Na Mokshah
 Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

- Meaningful for Jnani, confusion for Ajnani
- Isness of thought does not belong to thought but to changeless Atma, Seer, witness
- I - Observer - Consciousness lend isness to Emotion
- Emotions are there in the Mind, Jnani Says they are not in the Mind

Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

Gita - Chapter 5 :

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

Gita - Chapter 9 :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि

पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थः

ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni

paśya mē yōgamaīśvaram |

bhūtabhṛnna ca bhūtasthō

mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- I have, don't have sorrow not Play of words, but Play of Understanding meaning
- Sorrow in me, not in me
- Jnani alone means it because of Atma Viveka Jnanam
- Can say after Sufficient Sravanam, Mananam, Nididhyasanam
- Adhyastha Vastu Superimposition, Mithya mind, Prapancha, Jagat
- Anatma mind can never be locus of Emotion because mind itself is Superimposition
- Therefore buddhi not Locus of Emotion.

अतोबुद्धिरपिनसुखाद्याश्रयः।परन्तु (१) अज्ञानंशुद्धचैतन्येऽध्यस्तम्।(२)

अन्तःकरणमज्ञानोपहितेचैतन्येऽध्यस्तम्। (३) अन्तःकरणोपहितेधर्माधर्मौ, सुखदुःखे,
बन्धमोक्षौचेत्येतेऽध्यस्ताः। इत्थमात्मनोधर्माधर्माद्यधिष्ठानत्वेऽन्तःकरणस्योपाधित्वात्धर्माधर्मादयोऽन्तः-
करणस्यधर्माइतिव्यपदिश्यन्ते।

- **Atma - Adhishtana of Dharma, Adharma, Moksha, Bandah of Antahkarana Vrutti**
- Fine Topic of Vedanta
- All emotions Superimposed on Atma

Where in Atma?

- Not all over Atma which is in table

Emotions Superimposed not in all Pervading Atma, rules for Superimposition :

- I) Agyanam, Karana Shariram, Karana Prapancha, Maya is 1st Superimposed on Atma
- II) Upon Maya enclosed Atma, all minds are Superimposed
- III) Minds not Directly Superimposed on Atma
- IV) Mind Superimposed on Avidya - Mind - Enclosed Atma
- V) Emotions Superimposed on Mind enclosed Consciousness
- VI) Emotions not enclosed on Consciousness enclosed in Chair, Table, Dead body
- VII) Chair, table, Dead body have all Pervading Consciousness, Samanya Chaitanyam
- VIII) Mind enclosed Consciousness Includes Kartrutvam, Boktrutvam, Raaga, Dvesha, Jnanam, Ajnanam, Dhara - Adharma.

- Maya - Ignorance of Atma Plays a Very Critical Role in all
- Our worldly experiences of Joy and Sorrow are in Mind enclosed Consciousness
- Shuddha Chaitanyam upahitam (Enclosed)
- Emotions are Adhyastham, within me
- All Superimposed on one Atma

Rules - Conditions for Superimposition :

i) Chaitanyam :

- Agyanam Superimposed Adhyastham Anaadi Kala

ii) Chaitanyam with Agyanam :

- Minds Superimposed

iii) Small Consciousness Living being with Mind :

- Attributes Sukha - Dukha Bandha - Moksha Superimposed

iv) Chair has no Bandah, Moksha

v) Bandah Moksha belongs to a Particular type of Consciousness :

- Mind Enclosed living being

vi) From Atma Standpoint :

- No Dharma, Na Kamo
- Mind itself not there, no Bandah, Moksha

vii) Dharma Adharma Attribute of Antahkarana, Adhyastham :

Example :

Hall	Space
<ul style="list-style-type: none">- Container- We Say hall Accommodates 1000	<ul style="list-style-type: none">- Content- Accommodates- Guna of Akasha- Actually Space alone Accommodates

ix)

Mind Enclosed Consciousness, Superimposed	Consciousness
<ul style="list-style-type: none">- We wrongly say Mind has Emotions- Enclosure	<ul style="list-style-type: none">- Holder of Emotion- Fact- Adhishtanam Accommodator- Mind enclosed, Superimposed Consciousness has emotions

- Mind is Jadam, Seeming enclosure like Hall
- Dharma - Adharma does not belong to Mind but Consciousness
- Pot enclosed Space can accommodate 1 Liter Milk

x) Conclusion :

a) Emotions are falsely located on Consciousness

b) Emotions are Located on Mind enclosed Consciousness not all Pervading Consciousness

Revision 324 :

(२) अन्तःकरणमज्ञानोपहितेचैतन्येऽध्यस्तम्। (३) अन्तःकरणोपहितेधर्माधर्मौ, सुखदुःखे, बन्धमोक्षौचेत्येतेऽध्यस्ताः। इत्थमात्मनोधर्माधर्माद्यधिष्ठानत्वेऽन्तःकरणस्योपाधित्वात्धर्माधर्मादयोऽन्तःकरणस्यधर्मा इतिव्यपदिश्यन्ते।

What is location of Emotional Attributes?

Nyaya	Vedanta
<ul style="list-style-type: none">- All Emotions in Atma- Atma Saguna	<ul style="list-style-type: none">- 2 Approaches- Mind, Atma

Vedanta

Emotions in Mind

- Anatma
- Jadam will Reflect
Consciousness, becomes Sentient,
can have Attributes
- Atma - Nirguna

Emotion Belong to Atma

- Apply teaching of Pahinga Rahasya
Brahmana for Mundak Upanishad
(Chapter 3 1 1)

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Pahinga Rahasya Brahmana :

- Katrutvam, Boktrutvam discussed in Pahinga Rahasya Brahmana
- We extend it to emotion
- Kartrutvam, Boktrutvam do not belong to Atma but to the Mind

Mind	Atma
<ul style="list-style-type: none"> - Inert - Can't have Kartrutvam, Boktrutvam 	<ul style="list-style-type: none"> - Nirguna - Can't have Kartrutvam, Boktrutvam

- We are Cornered

Mundak Upanishad :

- Kartrutvam, Boktrutvam does not belong to Atma
- Anashman Anya Abhi Chakashi....
- Kartrutvam, Boktrutvam (K - B) belongs to Mind

Sruti	Logic
<ul style="list-style-type: none"> - Negates Kartrutvam - Boktrutvam (K - B) in Atma 	<ul style="list-style-type: none"> - Negates Kartrutvam Boktrutvam in Mind - Mind inert

Conclusion :

- Emotions, Kartrutvam - Boktrutvam, are Mithya, Anirvachaniam
- Mithya Logically does not have Location
- Example : Mirage Water

Pahinga Rahasya Brahmana :

1st Stage of Argument :

- Kartrutvam - Boktrutvam is Mithya

2nd Stage of Argument :

- Kartrutvam - Boktrutvam will require Adhishtanam not location

Can't Say :

- Kartrutvam - Boktrutvam located in Atma

Vedantin :

- Kartrutvam - Boktrutvam can't be located in either
- Therefore Mithya, Adhyasat Adhishtanam = Atma
- Mithya Adhyasa can't be located in Another Mithya Vastu mind
- Mithya Mind can't be Adhishtanam

Advaitin :

- Kartrutvam - Boktrutvam Superimposed on Atma
- Atma becomes Adhishtanam of Kartrutvam - Boktrutvam
- This is Conclusion of Pahinga Rahasya Brahmana, in Gudhadikaranam of Brahma Sutra

ND :

- Extends to emotion
- Emotions Superimposed on Atma

- If located on Atma, Atma becomes Saguna

- **If Superimposed on Atma, Atma Continues to be Nirguna**

- **Superimposed Guna can't Make Atma Saguna**

- **Superimposed**

- **Can't Affect**

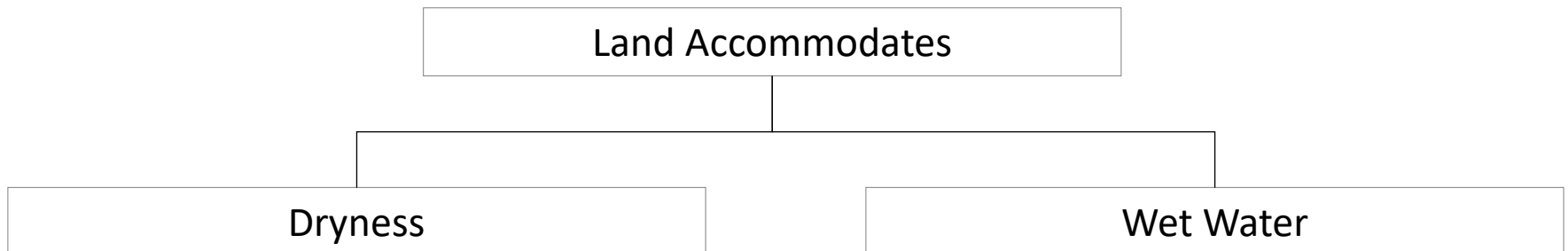
- **Adhishtanam**

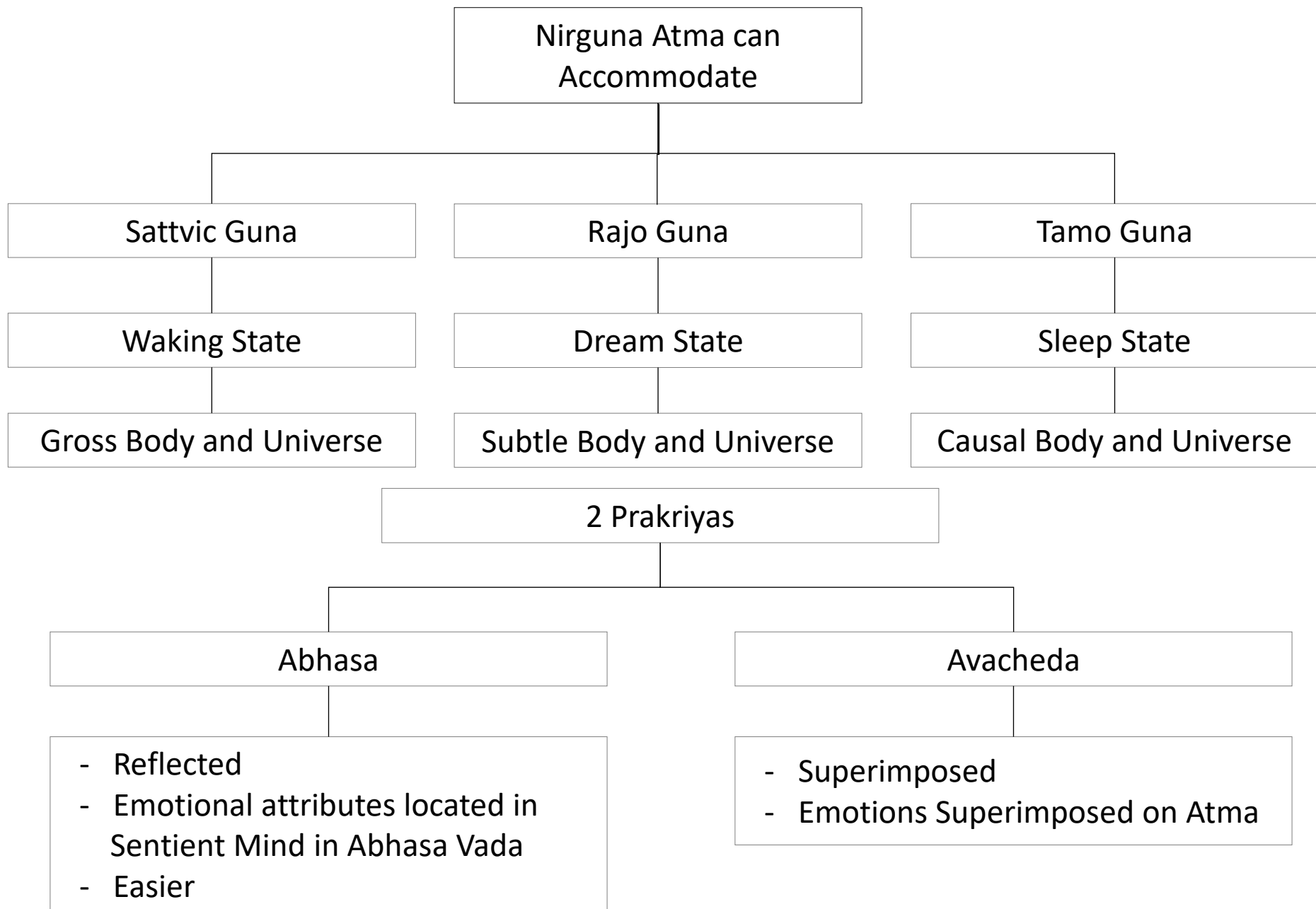
- Atma can Safely Continue to be Nirguna

Example :

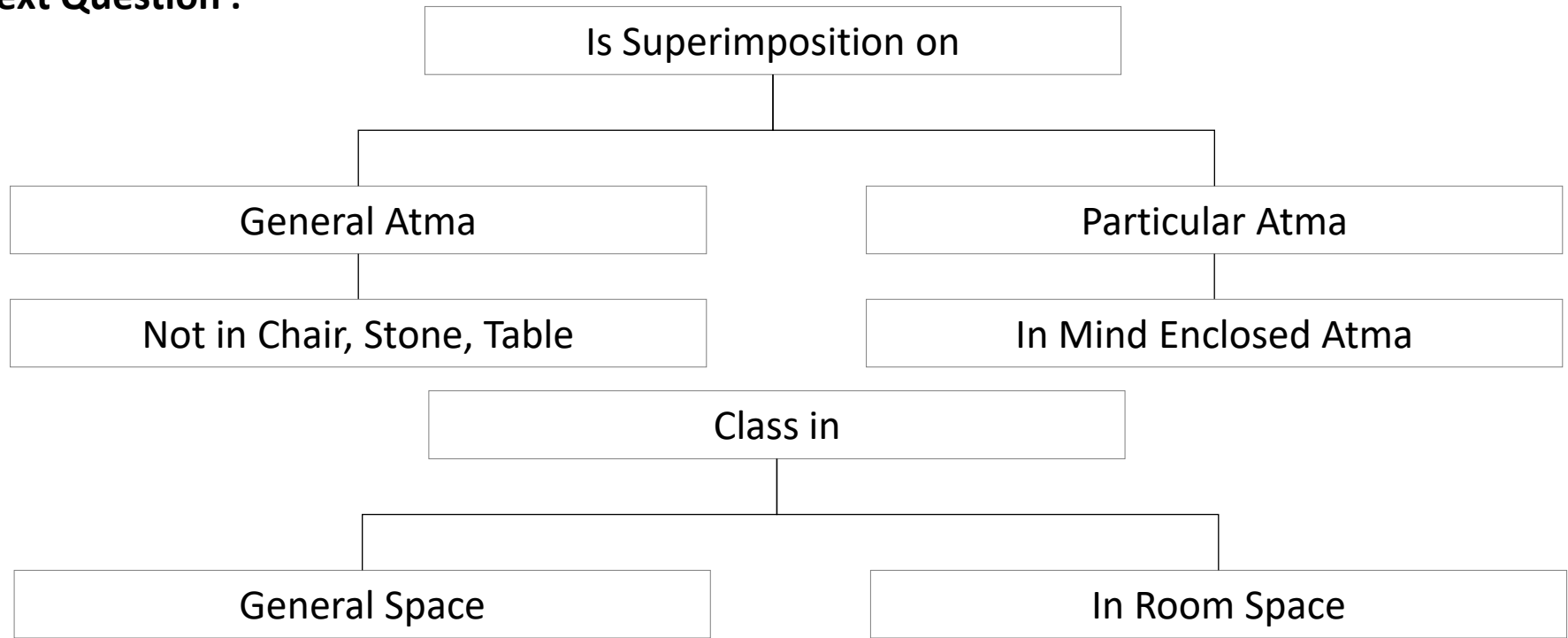
- Superimposed Mirage water can't wet Land

- Superimposed water is Mithya

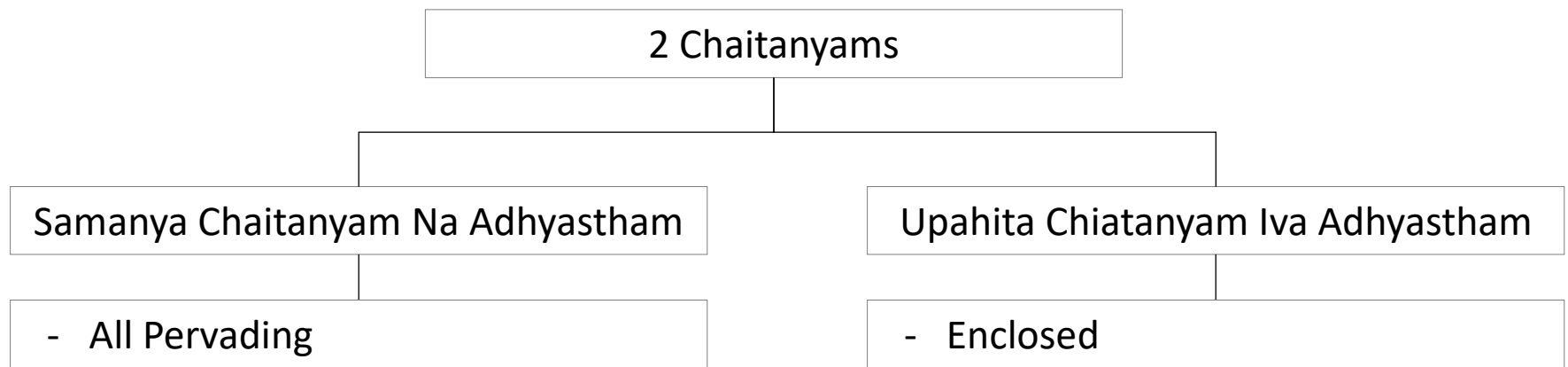




Next Question :



- Space alone Accommodates people
- Thread in needle Enclosed Space
- Class in Hall Enclosed Space
- Similarly Emotional Attributes Superimposed in not General All Pervading Atma but Atma enclosed in Body - Mind = Upahita Chaitanyam



Superimposition Cycle / Adhyasa :

i) Samanya Chaitanyam :

- **Avidya Maya Ignorance of Atma Superimposed**

ii) In Maya Enclosed Consciousness, all Minds Superimposed :

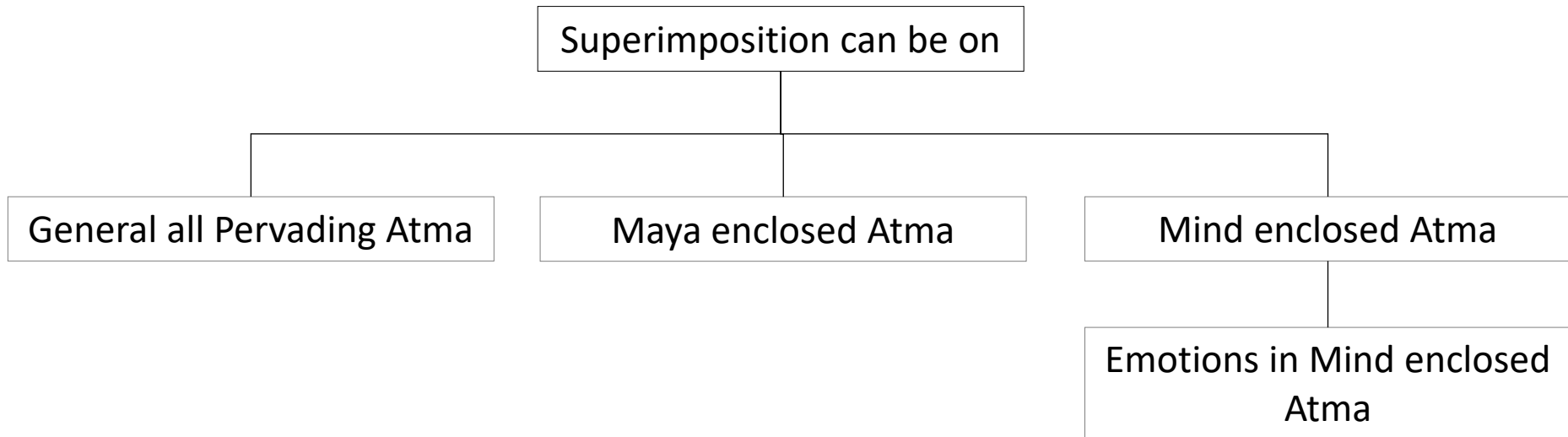
- **Mind not Superimposed on General Atma but in Maya Enclosed Atma**

iii) In Mind enclosed, Maya enclosed Chaitanyam, attributes are Superimposed :

- **Fantastic Discovery by ND**
- **Minds attributes Superimposed on Mind (Ignorance enclosed Atma)**
- **Must Present it Correctly**
 - General Atma
 - Ignorance / Maya / Vasana
 - Mind
 - Emotional Attributes

- Antahkarana Upahita Atmani is Location, Adhishtanam of Emotions, Sukham, Dukham, Bandaha, Moksha

- **Emotional Attributes Superimposed on Mind enclosed Consciousness, not on Maya enclosed Consciousness.**

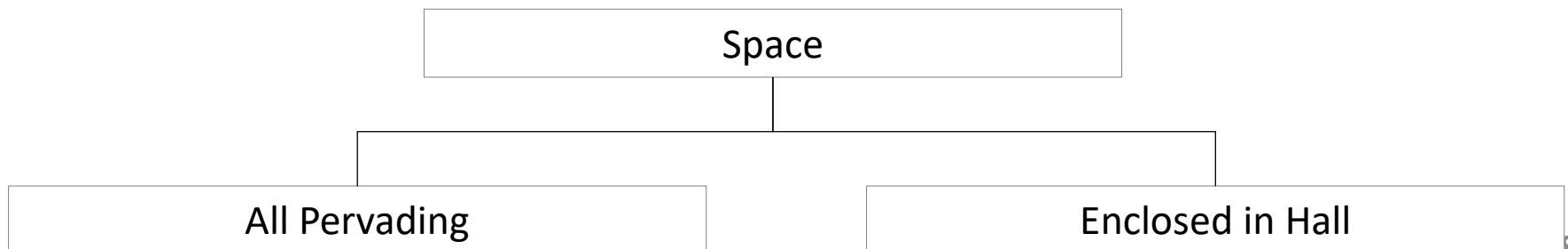


Example :

- Class is in the Hall is Wrong Statement

Correct :

- Class is in the Hall Enclosed space



Give Credit

```
graph TD; A[Give Credit] --> B[Not to enclosure Wall]; A --> C[But to Space enclosed]; B --> D["- Fragrance of flower does not belong to thread"]; C --> E["- Fragrance belongs to thread tied to Thread"];
```

Not to enclosure Wall

- Fragrance of flower does not belong to thread

- Enclosed Space → Adhishtanam

But to Space enclosed

- Fragrance belongs to thread tied to Thread

Topic 366 :

(३६६) धर्मादयोऽन्तःकरणविशिष्टात्मनिनकल्पिताः —

धर्मादयोऽन्तःकरणविशिष्टात्मन्यध्यस्ताइतिनयुज्यते।विशेषण-

सहितं हि विशिष्टमूढ्यभिधीयते। धर्मादेरध्यासाधिष्ठानस्यात्मनोऽन्तःकरणं विशेषणमित्यङ्गीकारेऽन्तःकरणमपि धर्मसुखादेरधिष्ठानं भवेत्। तन्नयुज्यते। मिथ्यावस्तुनाधिष्ठानं भवेत्। तस्मादात्मनि धर्माद्यध्यासं प्रत्यन्तःकरणं विशेषणं भवति। किन्तूपाधिर्भवति। उपाधेरयं स्वभावः —

यउपाधिः स स्वयंतदस्थः स न्यावतिदेशे स्वयमस्तितावतिदेशे स्थितं वस्तु बोधयति। विशेषणस्यायं स्वभावः —

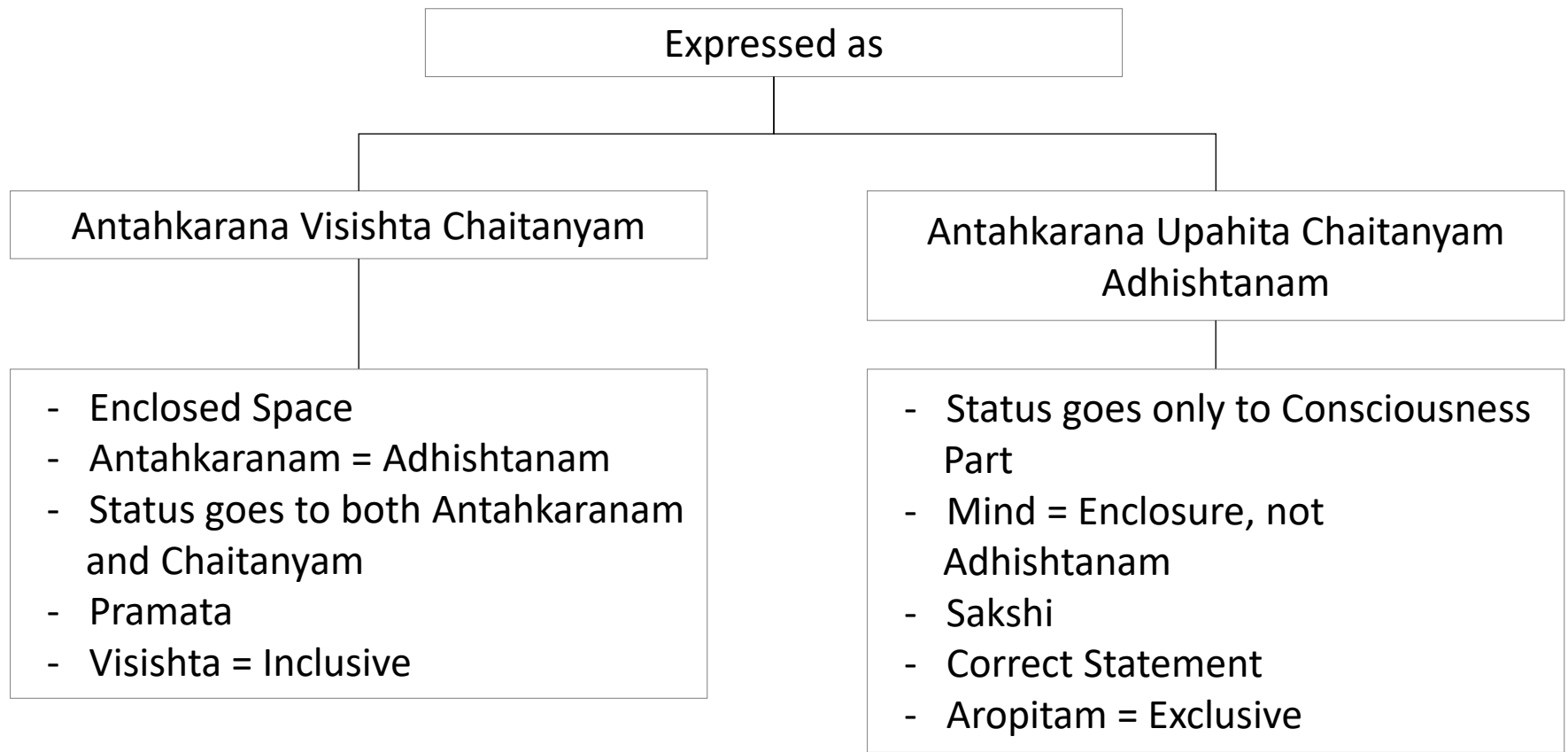
यद्विशेषणं तद्यावतिदेशे स्वयमस्तितावति देशे स्थितं वस्तु स्वेन सहैव बोधयति। विशेषणवद्विशिष्टमिति, उपाधिम- दुपहितमिति चोच्यते।

Avoid Expression :

- Consciousness within Mind is Adhishtanam for Emotional Attributes

Correct Expression :

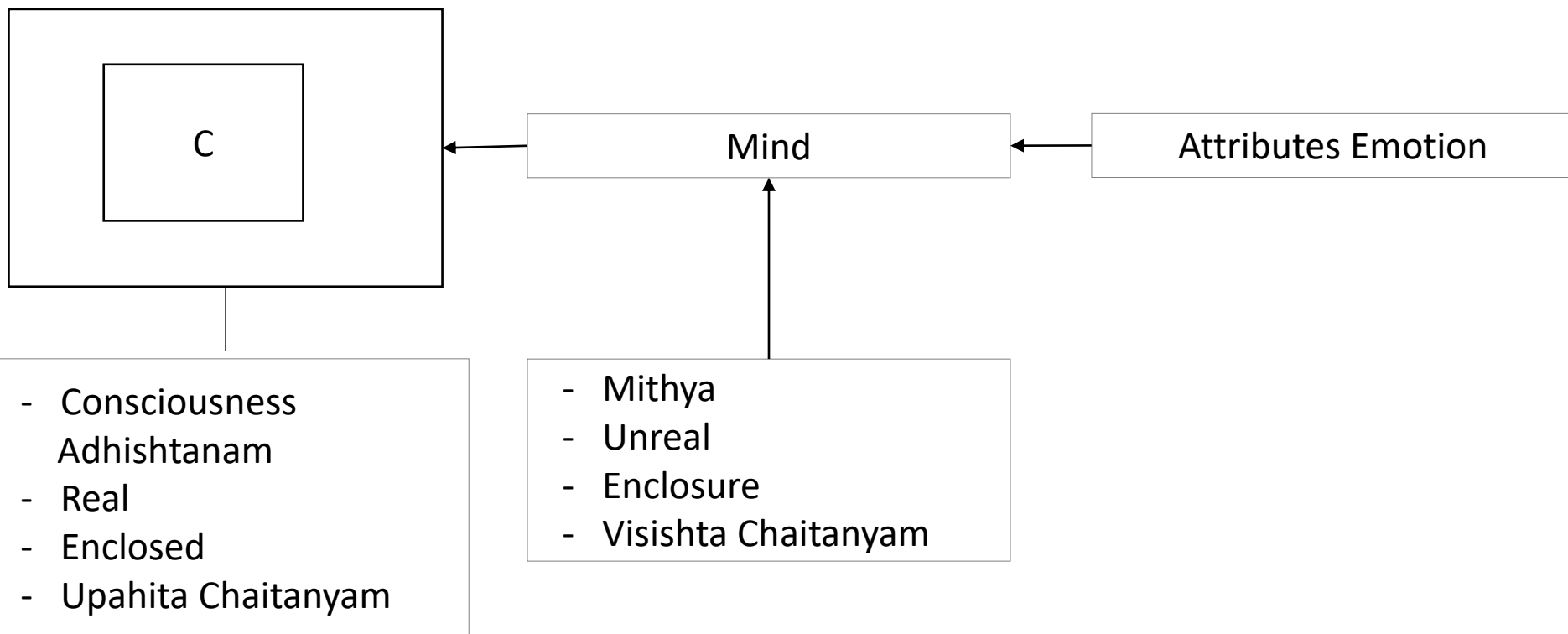
- Mind enclosed Consciousness is Adhishtanam of Emotional attributes



What is Correct Expression?

- Visishta Chaitanyam or Upahita Chaitanyam?
- Upahita Chaitanyam is Correct Expression = Adhishtanam

Antahkaranam	Consciousness
<ul style="list-style-type: none"> - Mind - Enclosure 	<ul style="list-style-type: none"> - Enclosed



- Parallel Discussion in Page 41 - of original Text - 3rd and 4th Paragraph

Emotions w.r.t Mind Antahkaranam,
instrument

2 Chaitanyams

Wrong Understanding

- Visishta Chaitanyam
- Pramata
- Reflected Consciousness
- Not Adhishtanam of Unreal emotional attributes
- Mind is Unreal enclosure of unreal emotions
- Visishta includes enclosure = Pramata
- Adhishtana Status extended to Mind also
- Mind Locus of Superimposition

'Correct' Understanding

- Upahita Chaitanyam
- Sakshi
- Original Consciousness
- Enclosed Consciousness in the Mind is the Adhishtanam of emotions
- Upahitam excludes enclosure Pramata in your thinking, not Physically
- Mind inert, Mithya, Can't be Locus

Example :

Bring Fruits in Plate for Swamiji =
Arpanam

Visishta

- Includes Plate in the Danam Status
- Upahitam
- Correct in Abhasa Vada, not in Avacheda Vada

Upahitam

- Excludes Plate in Danam
- Take only the Fruit and Leave the Plate
- Upahitam, correct in Avacheda Vada not in Abhasa Vada

Conclusion :

- **Mind, Mithya, has Dependent existence**
- **Can't be Adhishtanam of emotions**
- **Antahkaranam can't be treated as Viseshanam, inclusive in Emotional Superimposition.**

Viseshanam Na Bhavati :

- It does not become inclusive w.r.t Adhyasa, it is only Upadhi
- Remaining Aloof means exclusive like Sakshi.

Wall	Space
<ul style="list-style-type: none"> - Useful to enclose Space - Does not Accommodate - Body - Mind enclosure 	<ul style="list-style-type: none"> - Content - Reality which Accommodates - Consciousness content, Awareness makes itself and Upadhi evident

- Truth Cemented by reasoning, logic in Vichara Sgara and Brahma Sutras
 - Wall
 - Tatastha
 - Enclosure
 - Does not participate

• **In Whatever Area, Mind is there, it reveals enclosed eternal Consciousness only as the Adhishtanam of Emotions of an individual**

- In Your mind, there is enclosed Consciousness
- In your body, there is enclosed Mind
- In that enclosed Consciousness, others emotions are not there
- Each mind reveals as Adhishtanam of those Specific emotional Attributes
- Once it becomes Viseshanam, Consciousness and Mind participate together, whatever be the Area of the Mind

• **Individual Visesha Consciousness includes Mind also all the time.**

What is Inclusive	What is exclusive
<ul style="list-style-type: none"> - Called Viseshanam - Upadhi 	<ul style="list-style-type: none"> - Called upahitam

Example :

Class will go on till 7th September

Inclusive? Viseshanam?

Exclusive? Upahitam?

इत्थमन्तःकरणविशिष्टस्थितधर्मादेरध्यस्तत्वेयत्रदेशोऽन्तःकरणमस्ति तद्देशस्थितचैतन्यभागःअन्तःकरणंचेत्युभयमप्यधिष्ठानंभवेत्।तत्रान्तः-
करणस्यस्वयमप्यध्यस्तत्वादधिष्ठानत्वंनभवितुमर्हति।अनेनाभिप्रायेणान्तः-
करणोपहितेधर्मादयोऽध्यस्ताइत्युच्यन्ते।तस्मात्यत्रदेशोऽन्तःकरणमस्तितद्देशस्थितचैतन्यभागमात्रेऽधिष्ठानतास्ति, अन्तःकरणेनास्तीत्युक्तिःसमञ्जसा।

Consolidation :

- Antahkarana Visishta Chaitanyam = Adhishtanam is wrong Statement
- Antahkarana Upahita Chaitanyam is Adhishtanam is Correct language for Communication

Visishtam :

- Means in that Place where emotional attributes are there, Mind, Consciousness Mixture is there.

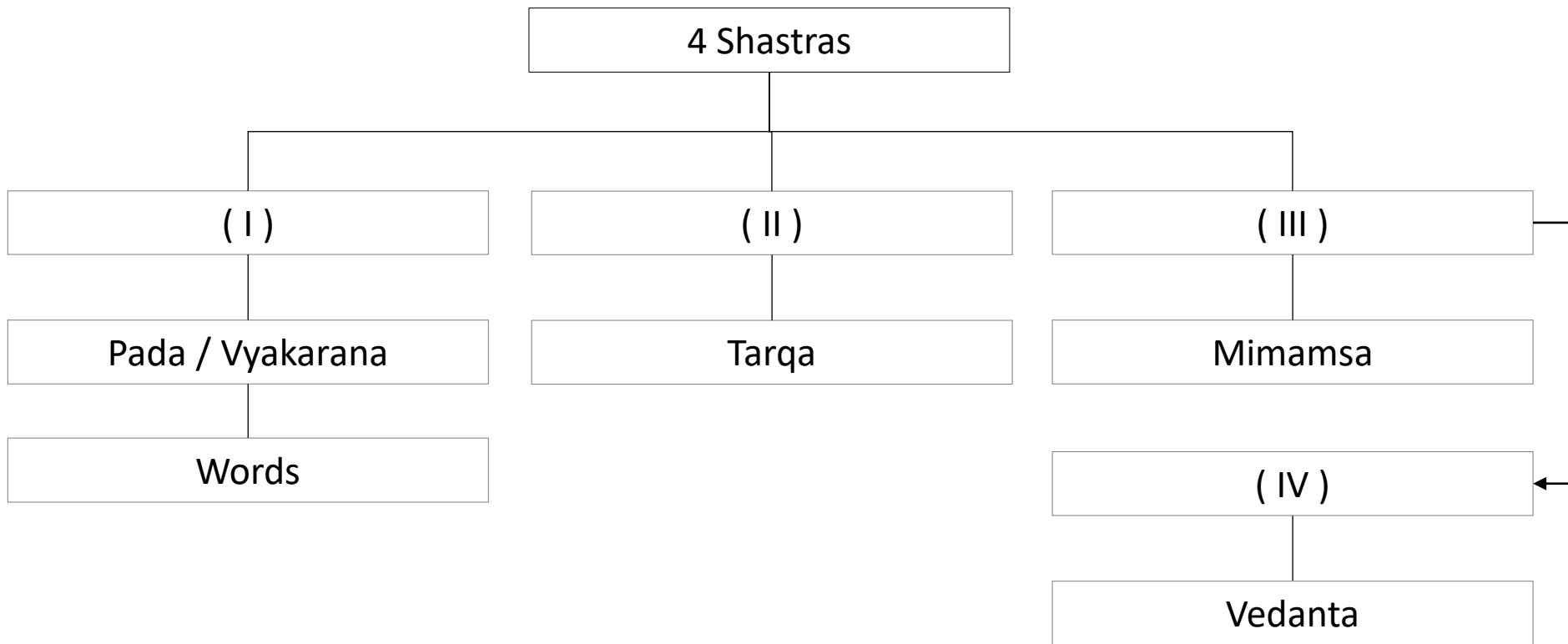
Why Mistake?

- Because Mind = Mithya, one Mithya can't be Adhishtanam of another Mithya
- Borrower can't be Lender
- Both can't be Adhishtanam
- Antahkaranam = Mithya, can't be Adhishtanam
- **Antahkaranam Plays important Role as Enclosure, not as Adhishtanam**
- Only Chaitanyam Part of Antahkaranam = Adhishtanam
- In Mind, no Adhishtanam, Upahitam Statement is Proper

Topic 367 :

(३६७) तथैवान्तःकरणमप्यज्ञानोपहिते एवाध्यस्तं नाम ज्ञानविशिष्टे। तथाचाध्यस्तधर्मादीनामधिष्ठानमात्मैव
— (१) अध्यासाधिष्ठानत्वं प्रति अन्तःकरणमुपाधिर्भवति। तस्मात्सुख दुःखादयो बुद्धिधर्माः कथ्यन्ते। (२)
अविवेकात्तु अन्तःकरणात्मनोरुभयोरपि ते प्रतीयन्ते। तस्मादन्तःकरणविशिष्टप्रमातृधर्मत्वेनोच्यन्ते। तत्र
(१) धर्मादयोऽन्तःकरणस्य धर्मा भवन्ति, (२) अथवा अन्तःकरणविशिष्टप्रमातृ- धर्मा भवन्ति, (३)
अथवारज्जुसर्पवत्, स्वप्नपदार्थवत्, गन्धर्वनगरवत्,
नभोनैल्यवच्च न कस्यचिदपि धर्मा भवन्ति। सर्वथा आत्मनो धर्मान् भवन्ति। यद्यप्यात्मनितेऽध्यस्तास्तथापि य
द्वस्तु यस्मिन्नध्यस्तं भवति तद्वस्तु तस्मिन्परमार्थतो नास्ति। तस्माद्वागद्वेषधर्माधर्मसुखदुःखबन्धमोक्षरहित
एको व्यापक आत्मास्ति। अध्यस्तं नाम कल्पितमित्यर्थः।

- We must be clear of Concepts and also use Appropriate words while teaching
- Viseshanam - use for Upahitam
- Visishtam - use for Upadhi
- 4 Shastras taught, Vedanta is primary Shashtra for Moksha



i)Pada / Vyakarana :

- Grammar
- Communication Skill
- Viseshanam - Sakshi
- Upadhi - Mind

ii) Tarqa : Logical Analysis

- Mind not Adhishtanam
- Mind Mithya
- Mind not Viseshanam, has to be Upadhi, Use logical Analysis.

iii) Mimamsa - Interpretational Skill :

- Use 6 Clues
- Upakramu Upasambarou, Abyaso Purva Ta Phalam Artha Vada Upapattishcha
- Use Rules of interpretation of Scriptures, Mimamsa Shastra
- All Commentators, employ, Tarka, Mimasa, Vyakarana
- In Class Guru introduces 3 Shastras first so that he has the Tools
- Overcoat has nuts, bolts, Screws Ready
- Vedanta Student puts overcoat of Tarqa, Mimamsa, Pada Shastram
- They are tools for Communication by Guru for Shishya to Understand Vedanta, Jargons then Clear Vichara Sagara : Introduces tool and Vedanta
- If we know, no Struggle
- Language Study is for Communication Skill.

तस्मात्त्रदेशोऽन्तःकरणमस्तितद्देशस्थितचैतन्यभागमात्रेऽधिष्ठानतास्ति,
अन्तःकरणेनास्तीत्युक्तिःसमञ्जसा।

i) To differentiate Advaitam from neiyayika ND Analysing emotional Attributes :

ii) Nyaya :

- Emotions located in Atma, Dravyam, Saguna
- Temporary attribute = Consciousness
- When Atma becomes Conscious temporarily, it is Sentient
- During Sleep, Atma inert
- During waking, dream, Atma gets temporary Consciousness, then Atma Sentient.

iii) During waking, Atma interacts with the world through Mind and Sense organs :

- At that time, Atma gets Raaga, Dvesha attributes, Drishtam
- Atma also gets temporary attribute of Punya - Papam
- All belong to Saguna Atma
- This is Neiyayika Matam

iv) Advaitam :

- Atma Nirguna, no Attribute in any Avastha

- **Consciousness not attribute of Atma but Nature, Svarupa of Atma**

- Nature different from Attributes
- Consciousness = Svarupam, Nature not temporary but Permanent nature
- **Atma = Consciousness = permanent Nature**

v) Where are Emotions Located?

- **Emotional attributes not Located anywhere, Mithya, only appearance, Superimposed on Atma**
- **Emotions appear to exist, unreal, not there at all**
- **Advaitam alone says emotions are Superimposed**

vi) Any Superimposition can't be located

vii) Any Superimposition is Anirvachaniyam Error, mysterious :

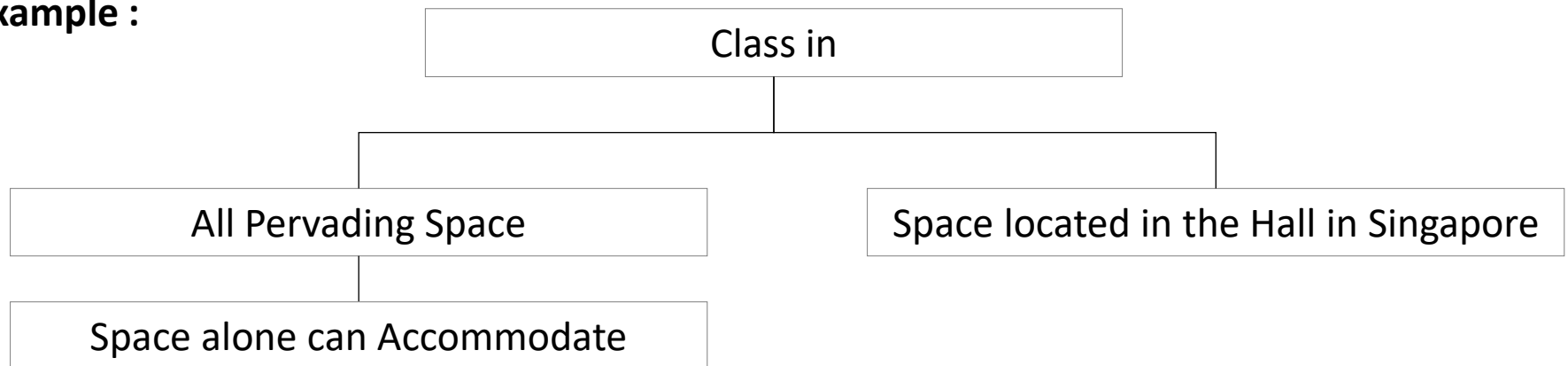
- Logically in explicable
- Inexplicability includes location also
- Temporary arrangement, not locatable
- Can't explains, Sat, Asat
- In Atma, Anatma, can't explain
- Therefore give temporary location to Anirvachania Adhyasa
- Emotion given temporary location
- In the wake of Knowledge it is negated

Adhyaropa Kale	Apavada Kale
Location	Locationless

- Mithya always located in Satyam, has to borrow existence
- It exists on Satya Vastu
- Atma is the ATM from which world withdraws existence
- Emotions are located in Atma, ultimate Adhishtanam

viii) Even though Atma is all Pervading, partless, emotions temporarily put in the Part of Atma where Mind is :

Example :



ix) To located Superimposed emotional attribute, mind enclosed Consciousness is taken as Adhishtanam

x) 2 Statements you should not make :

a) Never say emotional attributes are on the Mind :

- Mind is Mithya, can't serve as Adhishtanam to lend Existence

Say :

- Mind enclosed Consciousness alone is Adhishtanam of emotions

• **Upahita Chaitanyam alone is Adhishtanam**

- Visishta Adhishtana is wrong
- Upahita Chaitanyam = Sakshi (Discussed in Page 41 of Original Text)

d) Don't say :

- Adhishtana is Mixture of Mind and Consciousness
- Visishta Chaitanyam or Pramata not Adhishtanam
- Why? It will mean both are Adhishtanam
- Mithya mind also Adhishtanam
- Pramata not Adhishtanam
- Chaitanyam alone is Adhishtanam of emotional attributes

xi) Adhishtanam never Polluted by Superimposed Attributes :

- Sakshi carries the Attributes but always free from attributes

Example :

- Sand Carries Mirage, water but is never wet by water Sakshi can always Say

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantra Na Teertham Na Vedo Na Yajnaha
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

- I Sakshi support attributes but not affected by them, Paramartika Svarupam.

Jnani :

- I Support entire Universe as Sakshi Chaitanyam

4th Capsule of Vedanta :

- I Sakshi am never affected by any event in the world, body, Mind sense organs, or emotional attributes.
- Sakshi is Adhishtanam
- I am neither mind nor Pramata Carefully separate

xii) Additional notes on Communication of Veda Shastra :

- Sankhya, Yoga, Nyaya, Veiseshika, introduce Unique concepts, technical terms called Paribhasa
- Introduce new word or Load existing word with new meaning

Example :

- Inflation, Silly point in Cricket Commentary

Shabda	Artha
Word	Concept

Guru : Will use Jargons :

- Pramata, Sakshi, Viseshanam, Upadhi, Visishta Chaitanyam, Upahita Chaitanyam, Anirvachania Khyati, Artha Jnana Adhyasa, vritti Vyapti, Phala Vyapti
- How erroneous knowledge takes Place, wrong Perception?

Artha - Jnana Adhyasa :

- How Right knowledge takes Place? Vrutti Vyapti, Phala Vyapti
- Contexts are different

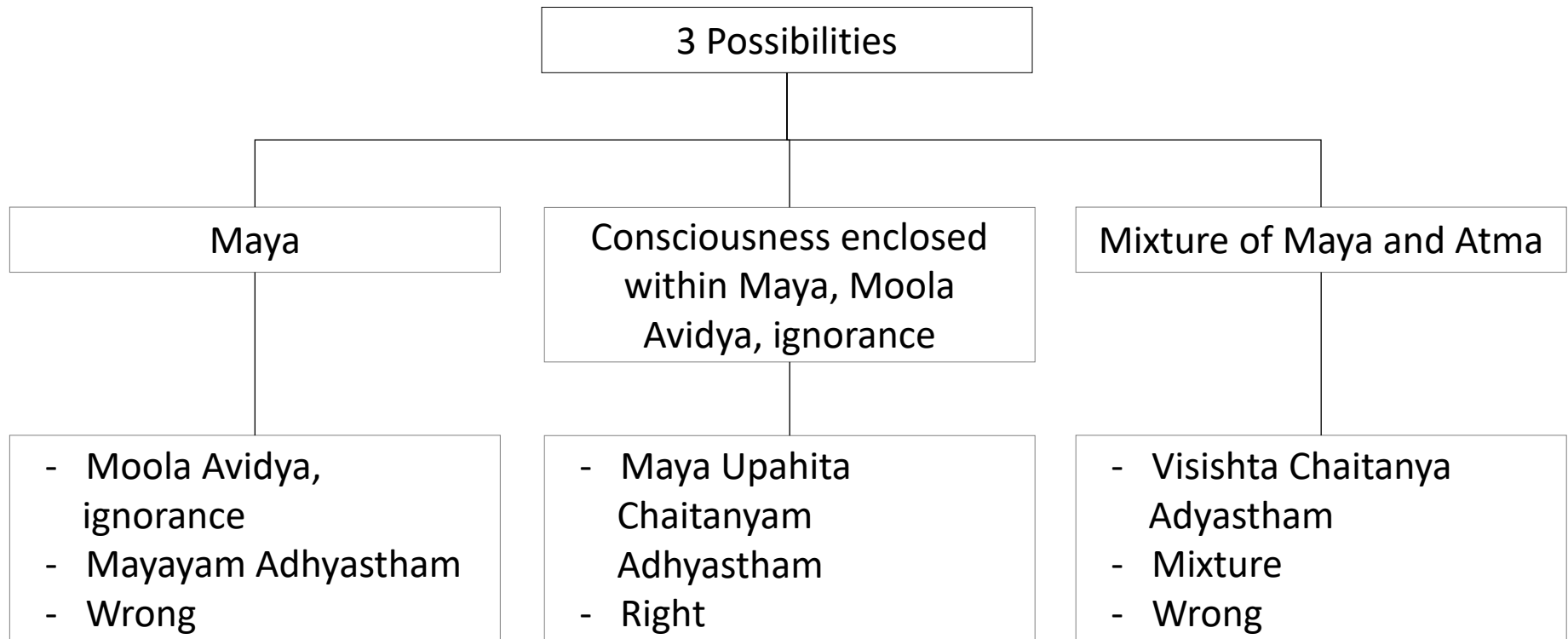
Study :

- Semantics Different shades of meaning in every Science

Topic 367 : Semantics :

(३६७) तथैवान्तःकरणमप्यज्ञानोपहिते एवाध्यस्तं नाज्ञानवि-
शिष्टे। तथाचाध्यस्तधर्मादीनामधिष्ठानमात्मैव—

- As explained in previous Para, Antahkarana, emotional attributes are Superimposed neither on the Mind nor on the Mixture but on Mind enclosed Consciousness.
- Where is Mind Superimposed?



- Maya = Mithya, not Adhishtanam but Adhyastham.

Mixture not Adhishtanam :

- Consciousness and Maya Mixture can't be Adhishtanam
- Maya Part not Adhishtanam, not Visishtam, but Adhyastham
- **Mind Superimposed not on General Consciousness but Consciousness enclosed, inside the Mind**
- Enclosed within only when maya Moola Avidya is there, Mind is there
- Enclosed Consciousness is there, then only mind is Projected

Dakshinamurthy Stotram :

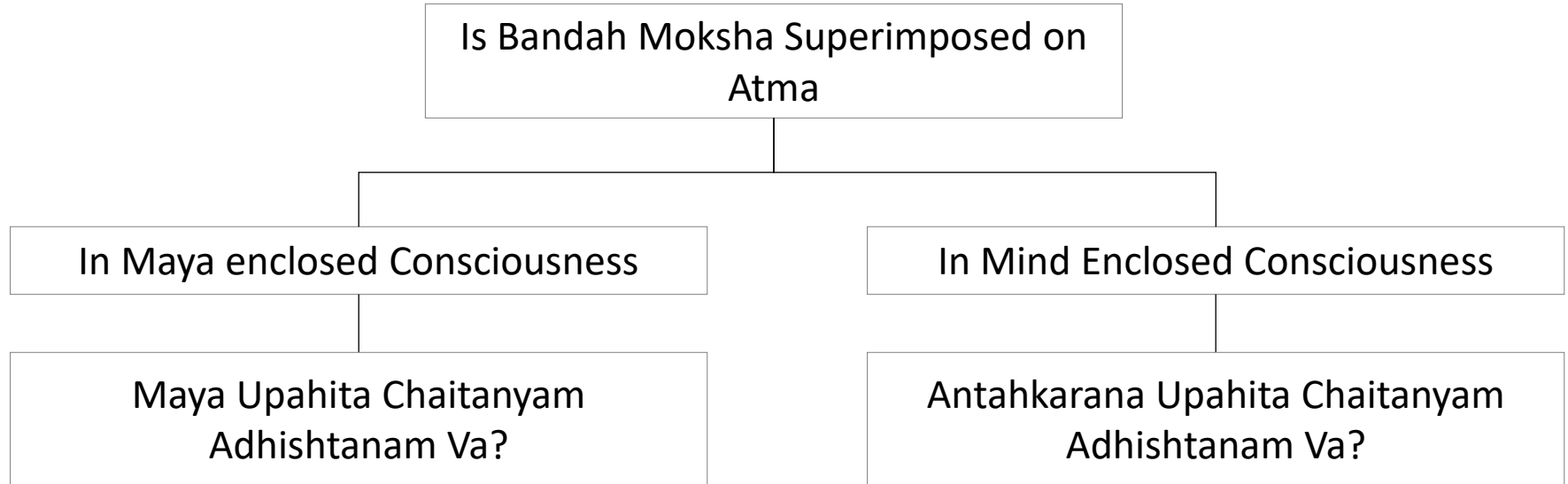
देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः
स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṇyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |
māyāśakti vilāsakalpita mahāvyāmoha saṃhāriṇe
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

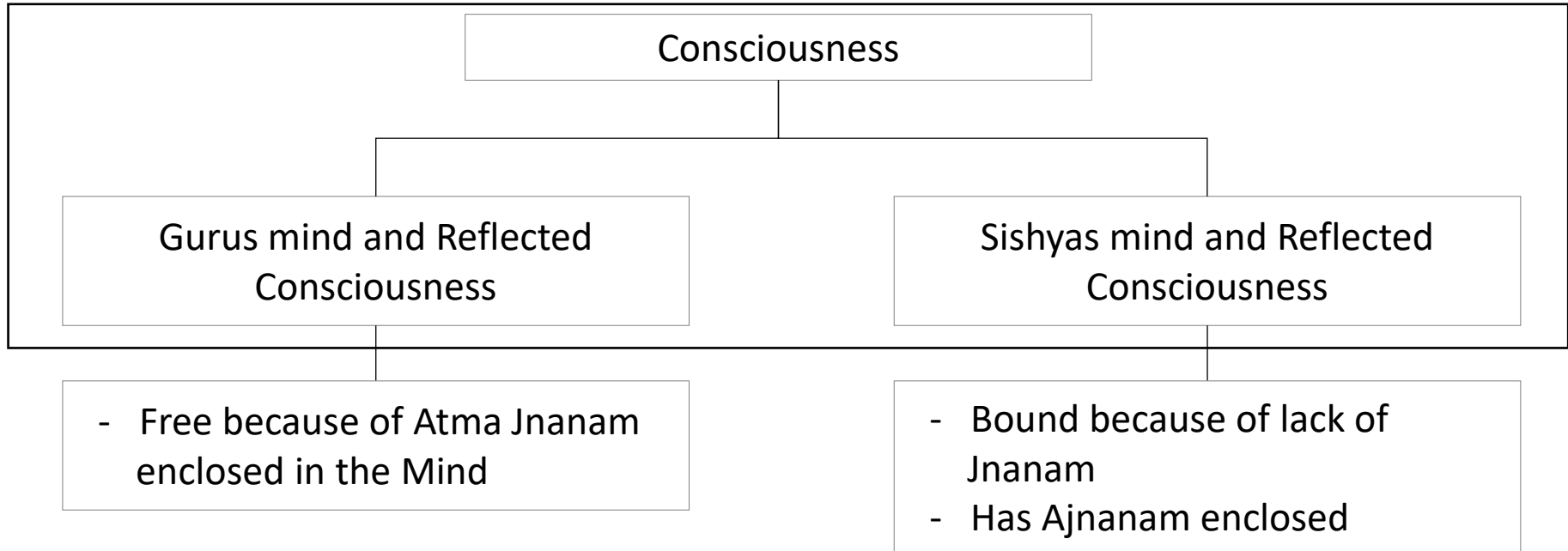
- Maya enclosed Consciousness is Upahitam
- Don't use Mind as Visishtam, only as Upahitam

Homework Assignment :

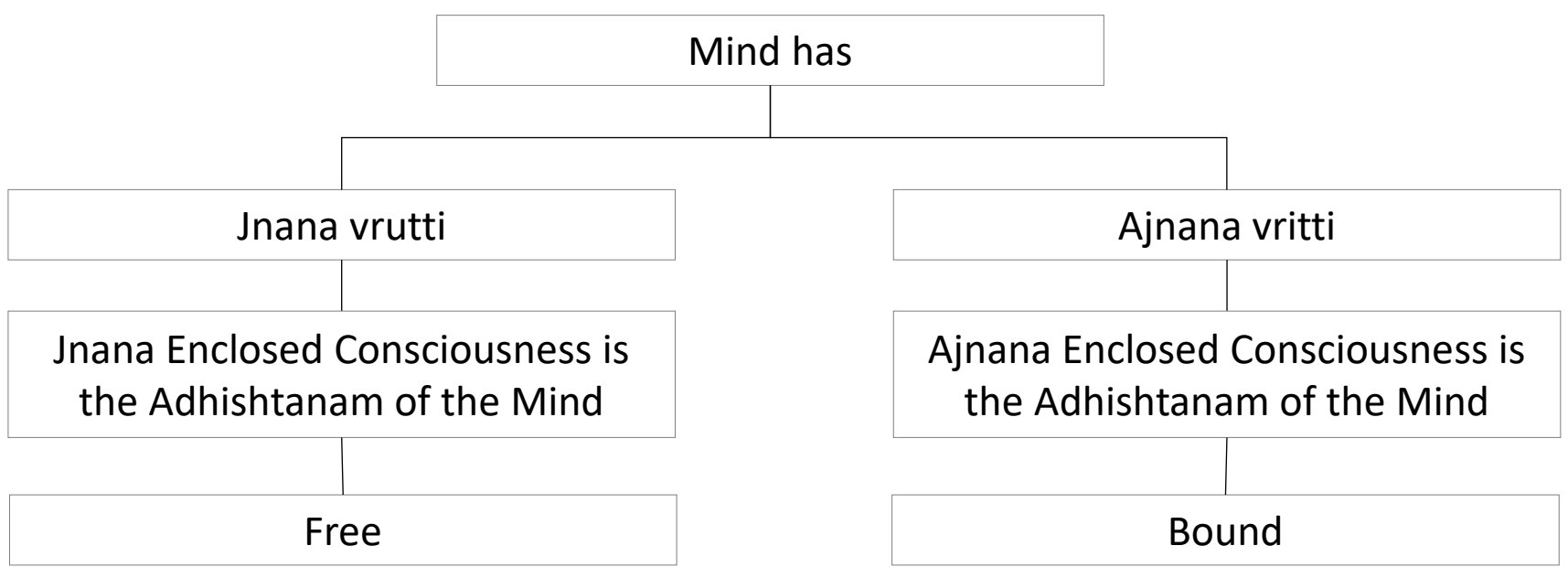


Answer :

- Antahkarana Upahita Chaitanyam
- Only then can explain why Guru liberated, Shishya in bondage
- In Guru's, Antahkarana, Jnanam has come
- Jnanam in Consciousness enclosed in gurus mind removes Bondage which is Superimposed Upon consciousness enclosed within Gurus Mind.



- We have to correct the Mind enclosed Consciousness not General Maya, ignorance of Atma Spread all over the waking State.
- Darkness enclosed within a Room Goes off when light switched on in the Room, not Neighbouring Room.
- Only in Certain Minds Atma Jnanam is there.



- Now ND comes to Mind

• **Mind superimposed on Agyanam enclosed Consciousness**

- Ajnanam is Moola Avidya, Maya
- Agyana Upahita (not Vishtam) Chaitanyam not in the Mixture
- Whole Para is Semantics

(१) अध्यासाधिष्ठानत्वं प्रति अन्तःकरणमुपाधिर्भवति। तस्मात्सुखदुःखादयो बुद्धिधर्माः कथ्यन्ते।

(२) अविवेकात्तु अन्तःकरणात्मनो रूभयोरपिते प्रतीयन्ते। तस्मादन्तःकरणविशिष्टप्रमातृधर्मत्वेनोच्यन्ते।

- **Emotional attributes**
- **Superimposed on Atma**
- **Only when Atma is enclosed by the Mind**

- Mind Plays Crucial Role in Superimposition of Emotional attribute
- Without Mind, emotions can't be Superimposed even if ignorance is there

In Deep Sleep :

- Ignorance is there but no emotions

Waking :

- Ignorance and Emotions are there and Mind is there

Anvaya	Vyatireka
Mind Sattve Emotions Satvam	Mind Abave, emotions Abhava

Atma Bodha :

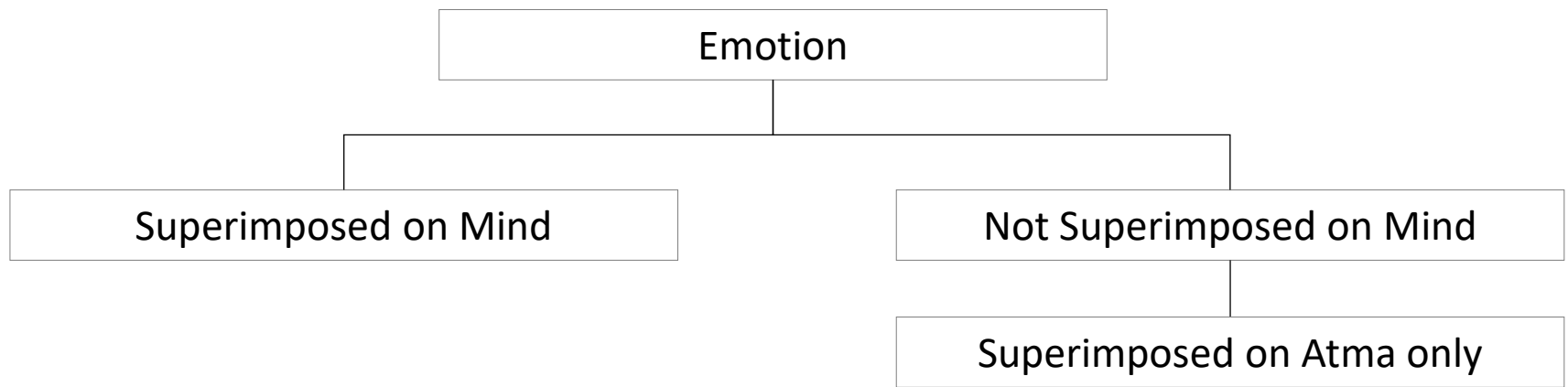
रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।

सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

ragecchasukhaduhkhadi buddhau satyam pravartate,

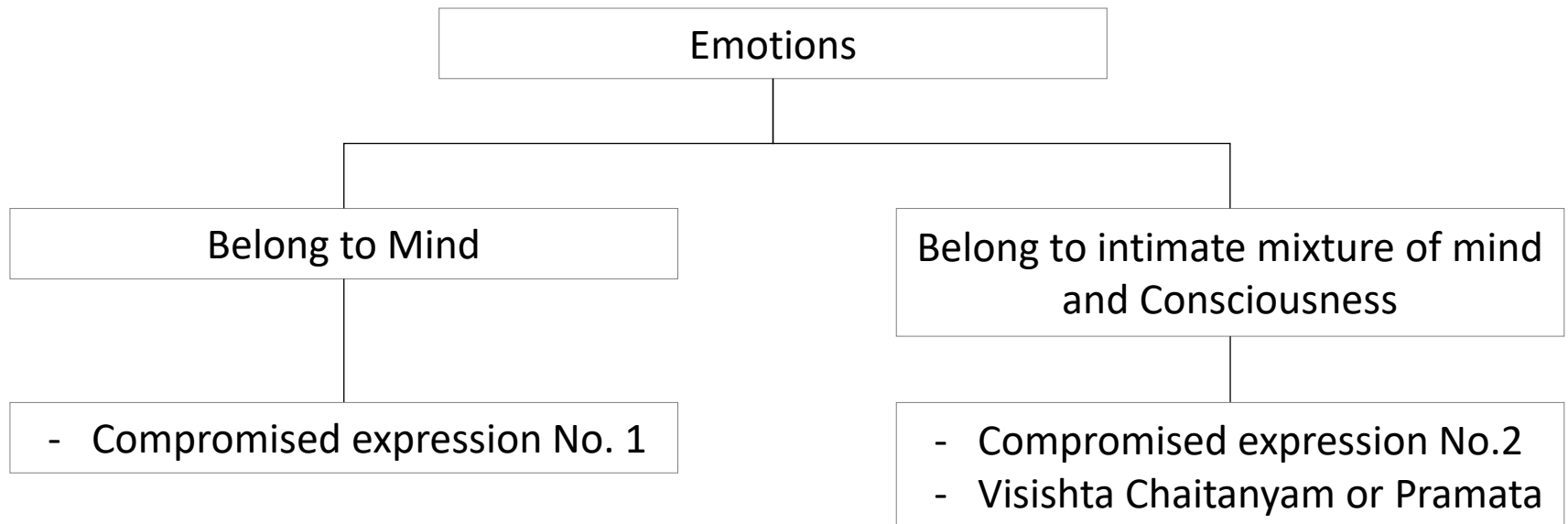
susuptau nasti tannase tasmadbuddhestu natmanah ॥ 23 ॥

Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman. [Verse 23]



Therefore can Loosely Say :

- Emotions located in the Mind, expression compromised
- Mind Plays an important role
- Hence can justify, accept to say emotions belong to Mind
- It helps Atma to become Adhishtana of Attributes



Example :

- One child takes house key
- Parent says : They have taken the key (One part of group)

3rd Version : Don't say :

- Emotions belong to mind enclosed Consciousness
- Consciousness becomes Sagunam

Right Expression :

- Emotions belong to Upahita Chaitanyam, Sakshi
- Mind Plays role of Upadhi, enclosure

Example :

- Wall of have serves as enclosure for Space to Accommodate
- Walls / House - Upadhi
- Similarly mind - Upadhi
- Say emotions are Buddhi Dharma loosely, compromised right expression.

2nd Expression :

- Satya Anrute Mithuni Karta = Aviveka
- Loosely can say, as though belonging to Mixture
- Sukha, Dukha Pratiyate appears in the Mixture

Mind and Chaitanyam Mixture called :

- **Visishta Chaitanyam or Pramata**

तत्र (१) धर्मादयोऽन्तःकरणस्यधर्माभवन्ति,(२) अथवाअन्तःकरणविशिष्टप्रमातृ- धर्माभवन्ति, (३)
अथवारज्जुसर्पवत्, स्वप्नपदार्थवत्, गन्धर्वनगरवत्, नभो-
नैल्यवच्चनकस्यचिदपिधर्माभवन्ति।सर्वथाआत्मनोधर्मानभवन्ति।

Dharma Punyam Emotions belong
to

Pramata

Mind

- Acceptable
- Both compromised Statements

What is the Right, uncompromised Statement?

- **Emotion do not belong to any one, being Mithya**

Mind	Atma
<ul style="list-style-type: none">- Jadam- Subtle body- Made of Matter	<ul style="list-style-type: none">- Nirgunaha

Example :

- **Superimposed Mirage water**
- **Does not belong to Sand**
- **Sand not wet**

Example :

- **Dream**
- **Does not belong to waker**
- **Waker not affected, by dream**

Waking / Dream / Sleep :

- **Does not belong to Paramartika Atma ← Atma unaffected - Asanga - Nirguna**
- All are examples of Superimposition
- Explains Satyam - Mithya connection, Vyavaharikam / Paramartika, Binary format
- **Really speaking universe of 3 States. Does not exist independently at anytime is the Ultimate Revelation of Advaitam**
- I am Brahman, Shuddha Chaitanyam, all experiences are Mithya - called Jagat

Example :

- Rope Snake, City in the Sky (Gandharva Nagari)
- Nabhi Nailavatu - Blueness of Sky
- Emotional attributes do not belong to anything

- They seem to exist
- I Atma am ever free
- Person deeply in sorrow, Disturbed is ignorant
- Sorrow does not belong to anyone

Neiyayika :

- Emotions belong to Atma
- Maha wrong
- Atma Nirguna is truth of Advaita Vedanta

Revision 326 :

Nyaya :

- Raaga Dvesha, Sukham, Dukham emotions belong to Atma
- Contrast study with Advaitam in Pahingi Rahasya Brahmana

Brahma Sutra - Discussion :

विशेषणाच्च ।

Viseshanaccha

And on account of the distinctive qualities (of the two mentioned in subsequent texts).

[1 – 2 – 12]

- Pahinga Rahasya Brahmana established one Very important point as Basis for all Development.

First Part :

i) Emotions are superimpositions experienced by all, location can't be identified

ii) Mind can't be Adhishtanam :

- Mind and Consciousness, Pramata, Visishta Chaitanyam can't be Adhishtam

iii) Mind enclosed Consciousness Upahita Chaitanyam, Sakshi alone is Adhishtanam of emotions

Second Part :

- Seemingly Contradictory Statements

iv) Even though Mind is not Adhishtanam, it is ok to Say emotions are Attributes of the Mind

- Emotions are mental attributes

v) Even though Pramata is not the Adhishtanam of emotions, it is ok as Compromise to say emotions are attributes of Pramata

vi) Even though Sakshi is Adhishtanam of emotions, never Say :

- Emotions are attributes of Sakshi
- Sakshi carries emotions Superimposed on itself
- Even though sand is Carrying Mirage water, never say Mirage water belong to Sand
- What is Superimposed, can't belong to Adhishtanam
- Dream can't belong to Adhishtanam waker, lower order of reality

Adhyasa Bashyam Law :

- Nahi Adhyasthena Guna Neiva Anena Atrena Api Nacha Sampadyate....
- Adhishtanam is never contaminated by Adhyasa

4 Examples :

- Rope Snake, dream, Sky City, Blueness of Sky
- Not attributes of Anyone

Ultimate Answer :

- Emotions not attribute of anyone

Logic :

- Being Superimposition

Compromised 2 Answers :

i) Emotions belong to Mind

ii) Emotions belong to Pramata

Never Say :

- Emotions belong to Sakshi
- Sakshi free from Raaga Dvesha

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

- **All Superimposed on me Atma nothing belongs to me**

- Vedanta allows sobbing
- Never allows sobbing to be fixed Upon Atma

यद्यप्यात्मनितेऽध्यस्तास्तथापियद्वस्तुयस्मिन्नध्यस्तंभवतितद्वस्तु तस्मिन्न्यरमार्थतोनास्ति।तस्माद्वागद्वेष
धर्माधर्मसुखदुःखबन्धमोक्षरहित एकोव्यापकआत्मास्ति।अध्यस्तंनामकल्पितमित्यर्थः।

- All emotions are superimposed Upon Atma
- Never say I have Sorrow, grief like Arjuna in Chapter 2 - Gita
- Sorrow is Superimposed Upon me
- Does not belong to me
- Cryingly, Sobbingly say I am Chidabhasa Svarupa
- This is Jnana Nishta
- Don't forget Vedanta while Sobbing

- **Atma = Sakshi Chaitanyam, enclosed Consciousness in the Mind**

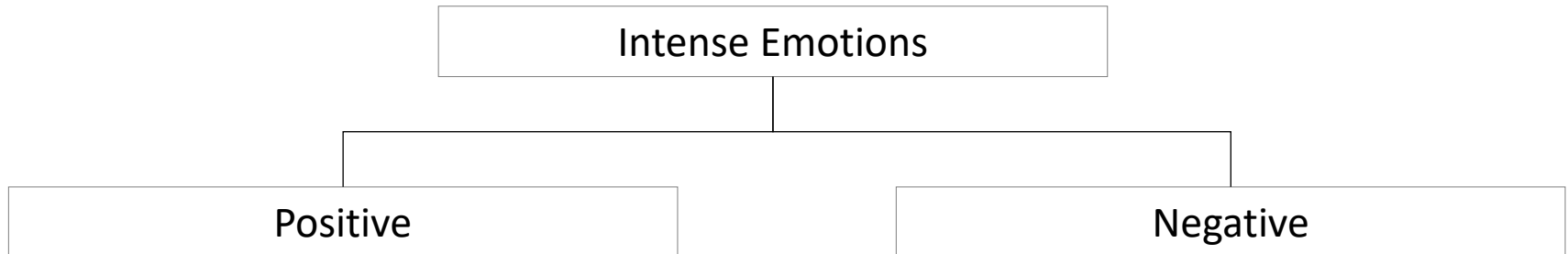
- Atma = Antahkaranam Upahita Sakshi Chaitanyam.
- Upon that Sakshi, emotion is Superimposed.

Emotion	Sakshi
<ul style="list-style-type: none"> - Vyavaharika Satyam - Unreal - Existence enclosed in Mind 	<ul style="list-style-type: none"> - Paramartika Satyam - Real - Pure Existence

- Emotions are Superimposed on Real me Atma

• **Emotions and Sakshi belong to 2 Orders of Reality**

- Binna Sattakatvat, lower emotion Superimposed on higher
- Adhyastham, Superimposed



- Emotions can't become Paramartikam
- Jnana Nishta, not absence of Emotions but knowing emotions as lower order
- Jnana Nishta is Absence of ignorance of Status of sorrow
- Prarabda brings sorrow Vyavaharikaly

- **Emotions are in the Mind which is Vyavaharikam, I am Paramartika Atma, ever free, Pure being = Jnana Nishta**

Emotion :

- Not Paramartika Vastu
- Can say emotions as though belong to Atma
- **Emotions appear in me, Chaitanyam, Adhishtanam**
- Survive with my blessing
- Belong to me as though
- Appear to exist but not Relatively, not Absolutely

4 Pairs = Emotions

Raaga

Dharma

Sukham

Bandah

Dvesha

Adharma

Dukham

Moksha

- In All pervading, infinite Atma, they do not exist
- Hence Advaitam
- Atma different from Avastha Trayam, Sharira Trayam, Kosha Panchakam.

ND :

- Guru of Agruda deva (Student) is in Dream
- Teaching in Dream

- Sankhya, Yoga, Nyaya Veiseshikas Agree that, Atma is different from Body, Mind, Senses
- Trivida Deha Vyatiriktaha
- Atma without 8 attributes (4 Pairs)

Emotion	Height, weight, Colour
- Belong to sentient entity	- Belongs to Matter

- According to Sankhya / Yoga / Nyaya / Veiseshika... Emotions belong to Atma, Attribute of Atma

Sankhya :

- Raaga Dvesha belong to Anatma...
- Eka, Vyapakaha, Atma Nirguna

Question i) Who is Jiva?

- Jiva is Atma, Ekaha, Nirguna, Vyapakaha

Question ii) Who is Ishvara?

Question iii) What is Moksha Sadhana?

We are still in Question I :

- Jiva not Karta, Bokta, Limited
- Sankhya, Yoga, Nyaya Veiseshikas - Gone
- Ekaha Nirguna, Vyapakaha Atma Asti

Anatma :

- **Experientially available**
- **Superimposed on Atma, including emotions**
- **Adhyastham Kalpitam experientially Available**

Gita - Chapter 9 :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya me yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

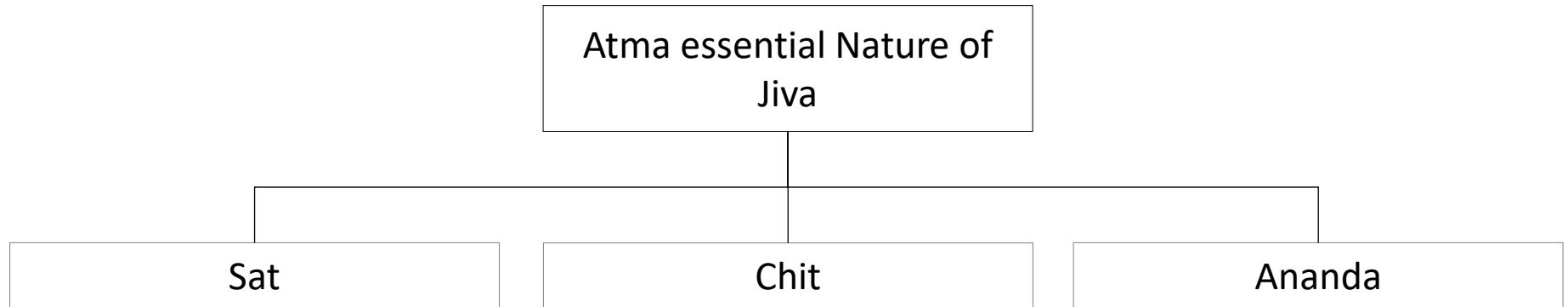
Experiential	Factually
<ul style="list-style-type: none">- Mastani Sarva Butani- In me	<ul style="list-style-type: none">- Nacha Mastani Butani- Not in me

- Karta is Superimposed
- Aham Kaha Continues.

Topic 368 :

(३६८) आत्मनःसद्रूपत्ववर्णनम् – आत्मासद्रूपः।

यद्वस्तुज्ञानेनबाध्यतेतत्तदसदित्युच्यते।यस्य निवृत्तिःकालत्रयेऽपिनभवतितत्सदित्युच्यते।सर्वपदार्थानां
तेषां निवृत्तेश्चात्माअधिष्ठानम्।यद्यात्मनएवनिवृत्तिरभ्युपगम्यतेतदातस्याअधि-
ष्ठानान्तरंवाच्यम्।नहिशून्येनिवृत्तिःसम्भवति।आत्मनस्तन्निवृत्तेश्चा-
धिष्ठानान्तराभ्युपगमेतस्याप्यधिष्ठानान्तरमभ्युपेयंभवेत्।तथाचानव- स्थादोषःप्रसज्येत।

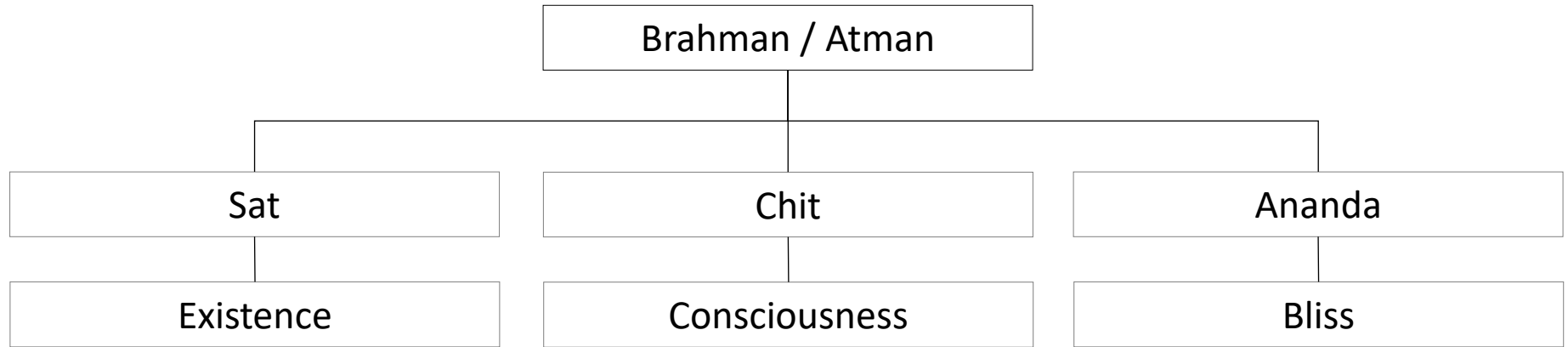


- **Atma different from Anatma, which is only experiential, Superimposition**
- Sharira Trayam is Superimposition, Adhyasa on Atma
- Eka, Vyapaka, Nirguna - Over, now Sat, Chit, Ananda

Definition of Atma :

- Satchit Ananda together don't final in any Major Upanishads except in one Minor Upanishad

Sat	Chit	Ananda Mimamsa
Taittiriya / Chandogyo Chapter 6	Taittiriya	Taittiriya Chandogyo Chapter 7



5 Features - Existence :

- Not Part, Property, product of any object in Creation**
- Independent entity, pervades and lends existence to every object**
- Existence not limited to any boundary of object**
- Existence continues to exist after Destruction of object**
- Surviving Pure Existences is Sanmatra Karanam**
- When pure existence alone is there, no transaction in there :**
 - Pure Existence, Consciousness, Bliss Non-transactional entity is my Nature**

Small - Existence / Consciousness / Bliss	Big - Existence / Consciousness / Bliss
<ul style="list-style-type: none"> - Jivatma / Patamatma - Chidabhasa - Has transactions - Adhyastham 	<ul style="list-style-type: none"> - Satchit Ananda - Brahman / Atman - Kutastha - Adhishtanam

5 Features of Happiness :

- Happiness not part, Property, product of any Mind
- Happiness Pervades Makes mind now and then Happy
- Happiness not Limited by Boundary of Mind
- Happiness exists when mind is Resolved
- No Mind, happiness exists
- Pure happiness not available for any transaction
- When capital happiness becomes Small happiness, Chidabhasa, limitations, boundaries comes, available for transaction
- Laughter, Smile, Non-happiness... in transactions
- This definition is Swamiji's definition
- Dream Guru of Agruda Deva
- Defines Atma as Satchit Ananda Nature of Pure Existence

Pramanam = Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

What is Sat?

- Whatever is different from Asat is Sat

What is Asat?

- What is Negated by Jnanam is Asat
- Yatu Jnanena Badyam Tadu Asat iti Uchyate
- World not negated by worldly knowledge

Knowledge Jnanam

Vyavaharika Jnanam worldly knowledge

- 5 Pramanams
- Pratyaksha, Anumana, Upapatti, Anupalabdhi, Shabda
- 5 Sense objects and Mind involved
- Only reveals world
- Vyavaharika Jnanam can't negate but only reveal world
- Brahma Jnanam alone can negate the world

Shastriya knowledge

- Apaurusheyam
- Vedanta Pramana Janya Jnanam

Mundak Upanishad :

- Braheiva Amrutam Purastat

Katho Upanishad :

- Neha Nana Asti

Kaivalyo Upanishad :

- Na Bumirapo Nacha Vanni Asti
- World in front is Brahman
- I Mistake world as world (Rope Snake)

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

- Brahma Jnanena Jagat Badaha Mithya...
- World negated as Mithya, Nama Rupa, only available for experience, appearance in the Mind.

- Chair, Sun, Moon, Daughter negated as Mithya
- Brahma Jnanam Badyam Asatu..

Rope Snake	World - Jagat
Negated by Rope Jnanam	Negated by Brahma Jnanam

Pratibhasikam Jnanam	Vyavaharika Jnanam	Paramartika Jnanam
Negated by Vyavaharika Jnanam	Negated by Paramartika Brahma Jnama	Absolute, unnegatable

Sat :

- Whatever is never negated by Brahma Jnanam is Sat
- Brahman Jnanam negates everything except Brahman
- Brahma Jnanam does not negate Brahman - Vastu
- Brahman Jnanam negates Brahma Jnanam itself

Brahma Jnanam = Drishyam = Sakshi Pratyaksham

- Aham Brahma Asmi Jnanam = Vritti Rupam
- Jnanam takes Place in the Mind in the form of Vrutti
- Yatu Drishyam Tatu Mithya
- Brahman Jnanam = Mithya
- Brahman Jnanam never negates Brahman.

- Brahman Unnegatable

Atma Bodha :

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।
कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५ ॥

ajnanakalusam jivam jnanabhyasadvinirmalam,
krtva jnanam svayam nasyejjalam katakarenuvat || 5 ||

Constant practice of Self-knowledge purifies the egocentric self which is defiled by ignorance and having bestowed Self-knowledge, it itself disappears, just as the powder of the 'Kataka-nut' settles down after it has cleaned the muddy water. [Verse 5]

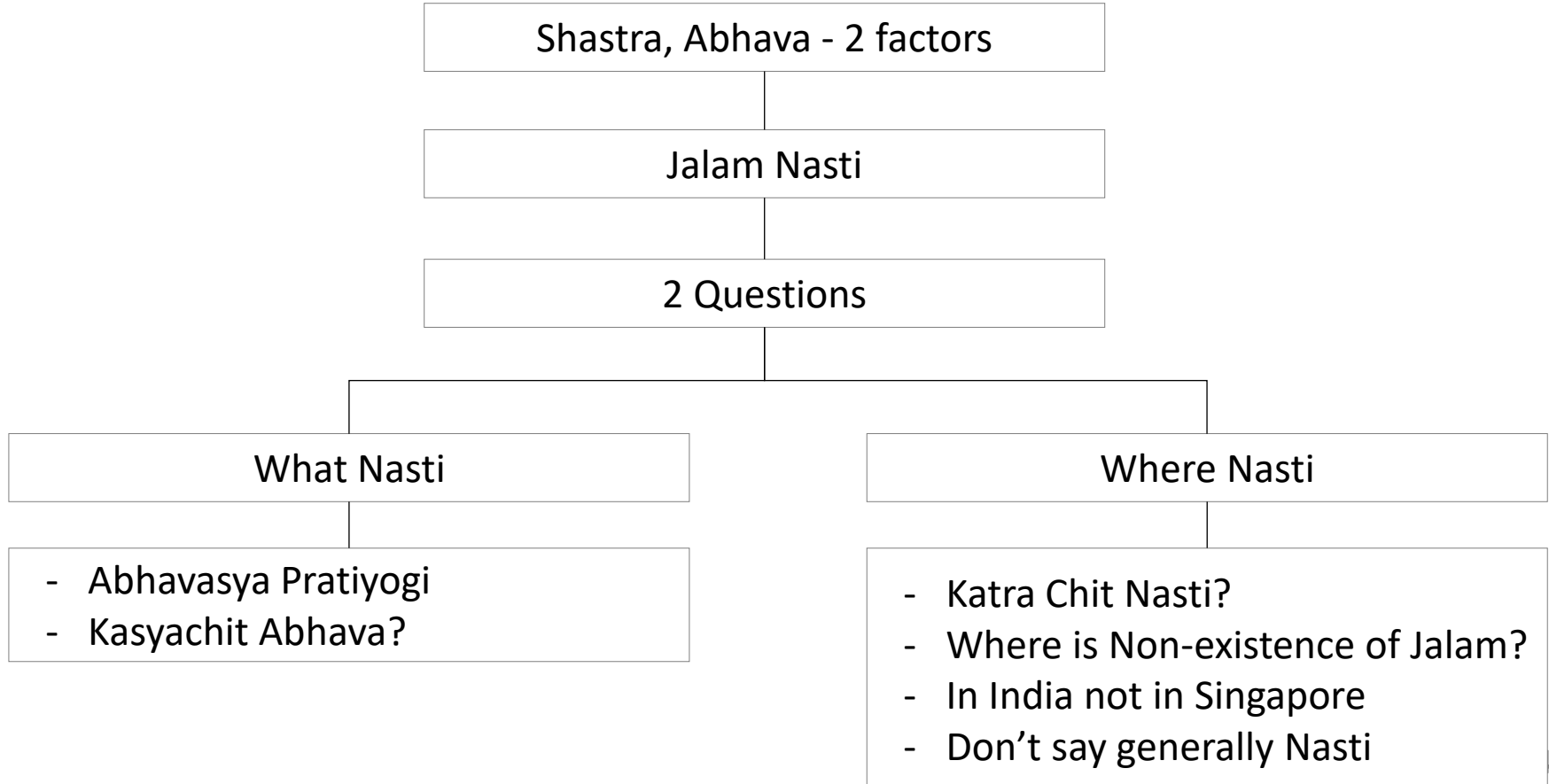
- Cleaning powder takes impurities in water and its own powder also settles down.
- Water from impurities, clear, Visible
- Brahman Jnanam = Cleaning Powder
- Dismisses all Mithya Avastu, Anatma including Brahma Jnanam

What is Left?

- **Jnana Ajnana Rahita Kevala Brahman**
- Nivritti = Negation, Badaha
- Did not happen in 3 Periods of time including Jnana Kala Api Tadu Sad Uchyate
- Everything Mithya including Atma Brahma Jnanam
- What is Adhishtanam for Atma Jnanam which negates everything
- ND Adds one More Point
- Negation = Nivritti = Pradvamsa Abhava = Posterior Non-existence

- **After knowledge of Rope Adhistanam, Rope Sarpa nivritti takes Place**

- Nivritti means elimination of Rope Snake - Jnana Adhyasa
- Non-existence of Rope Snake after negation = Artha Adhyasa also
- Jagat - Artha and Jnana Adhyasa eliminated after Brahman Jnanam
- All Mistakes removed, truth shines in its absolute changeless Nature
- Jnana Anantara Abhava =
- Pradvamsa Abhava = Posterior Non-existence



- Abhavasya Anuyogi or Adhikarana or Avadhi

- **Here Sarva Padartha Nivritti including Atma Jnanam**
- **Sarva Padartha Anantara Abhava, Non-existence**
- **Not experiential Non-existence but factual Non-existence**

- Nivritti Pratiyogi Kaha? Atma Jnanam
- Where is Non-existence of Atma Jnanam? Avadhi Kaha?
- Atma = I am locus in which all these absent factually
- Present experientially with Borrowed existence
- Pradvamsa Abhavasheha - Atma Adhishtamanam...

Revision 327 :

- After negating Sankhya, Nyaya, Definition of Atma - Dream Guru of Agruda Deva is defining
- Atma based on Advaita Vedanta

Visishta Advaitin :

Jiva	Paramatma
- Anu - Many	- Vibhu - One

Advaitin : Atma :

- **One, Vibhu, no Jivatma Paramatma Bheda**
- **Nature Satchit Ananda Svarupa**

- Sat = That which can't be negated by any Pramanam
- Negation always done by Pramanam

Pratibhasika Prapancha :

- **Negated by Vyavaharika Jnanam**
- **Vyavaharika Prapancha is Negated by Paramartika Jnanam**
- Paramartika is Un-negatable = Ultimate reality
= Sat Svarupam
- All others = Jagat = Kshetram Asatu

Why can't we negate Paramartika Satya Atma? Technical Topic :

- Negation is called Pradvamsa Abhava - Posterior Non-existence
- Absence of negated, Rope Snake Absent, Non-existent
- Only Mithya Vastu can be negated by knowledge
- Whole world is Mithya negated by Jnanam
- Pramanam to negate = Shastra

Every Non-existence should have

Pratiyogi

- Non-existence of what

Anuyogi

- Non-existence where?
- Adhishtanam, locus

- Adhishtanam = Avadhi = Anuyogi
= Locus

If Sat is negated, what is Adhishtanam of Sat?

- For entire creation, negation of creation - Atma = Adhishtanam
- Is Atma negated by any other knowledge?
- Can't say Shunyam = Adhishtanam because it means no Adhishtanam

Law :

- **Any Mithya Vastu requires Adhishtanam**
- Anything negated by Jnanam = Mithya
- Anything Mithya requires Adhishtanam
- Mithya has to borrow existence from Adhishtanam
- If no Adhishtanam, no Mithya
- Negation Proves Mithyatvam of negated
- Adhishtanam is Atma for the Universe
- If Atma is negated, Another Atma will be required
- Regress infinitum Dosha

- **Atma has no Adhishtanam**

किञ्चात्मनोऽपि निवृत्तिमङ्गीकुर्वन्तमेवंपृच्छेत् – यःकोऽप्यात्मनो निवृत्तिमनुभवति न वा इति।

(१) आत्मनो निवृत्तिरनुभूयते इत्युक्ति- रसङ्गता। योऽनुभवति स एवात्मा स्वस्वरूपं च भवति। तस्य निवृत्ते-
र्योऽनुभवः स स्वमस्तकच्छेदनस्य स्वेनैव योऽनुभवस्तत्तुल्यो भवेत्। तस्मादा- त्मनो निवृत्त्यनुभवोऽसङ्गतः।

(२) अथ यद्युच्यते आत्मनो निवृत्तिर्भवत्येव। परन्तु सानि वृत्तिर्न केनाप्यनुभूयत इति। तर्हि

‘आत्मनो निवृत्तिर्न भवति’ इत्येषोऽर्थः सिद्धः। यद्वस्तु न केनाप्यनुभूयते तद्वस्तु बन्ध्यासुतसंभवति। तस्मा
दात्मनो निवृत्तिर्न भवति। अतश्चात्मा सद्रूपः।

- Atma = Sat Rupa Ultimate reality because Atma can't be negated by Jnanam
- Everything negated by Atma Jnanam

• **Atma - Never negated - Real = Sat**

2 Arguments

i

- There is no Adhishtanam to negate Atma

ii

- Pramana Abhavat
- If Atma is negated, after negation, Atma should become absent

- Who will talk about absence of Atma
- Atma talks about Absence of world in Sleep on waking

- Therefore Atma can't be negated
- No end of Atma / Consciousness I self, Subject

If it ends, Raise this Question :

- **Is there Anyone experiencing negation or Absence of Atma**
- I am absent in Singapore
- To talk about Absence, I - Chit - Consciousness must be existing
- Therefore in Sleep you Consciousness, Awareness are Present
- Mind wakes up, Chidabhasa reflected Awareness Claims I was there in Sleep Yesterday
- No one experiences absence of Atma I but only experience Absence of I - Notion - Ahamkara - Ego

- **Absence of I Notion = Sleep, not Absence of self - Atma**

Is Atma Absent? 2 Answers :

i) Absence of Atma experienced by me :

- I Experience Absence of Atma - Statement is Wrong
- I Experience means mind involved, Vrutti involved
- I Experience nothing = Karana Shariram = Thought of Karana Shariram = Subtlest
- I Experience of Absence of Abhava atma has to be a Mind Chidabhasa or Atma
- That becomes real Atma

- **In Sleep = Absence of I - Notion - Ahamkara - Ego I and everything absent**

Adhyasa of I on Mind :

= Chidabhasa

= I - Notion

= Ego

When ego Present :

- **Body = Mind - World Present**

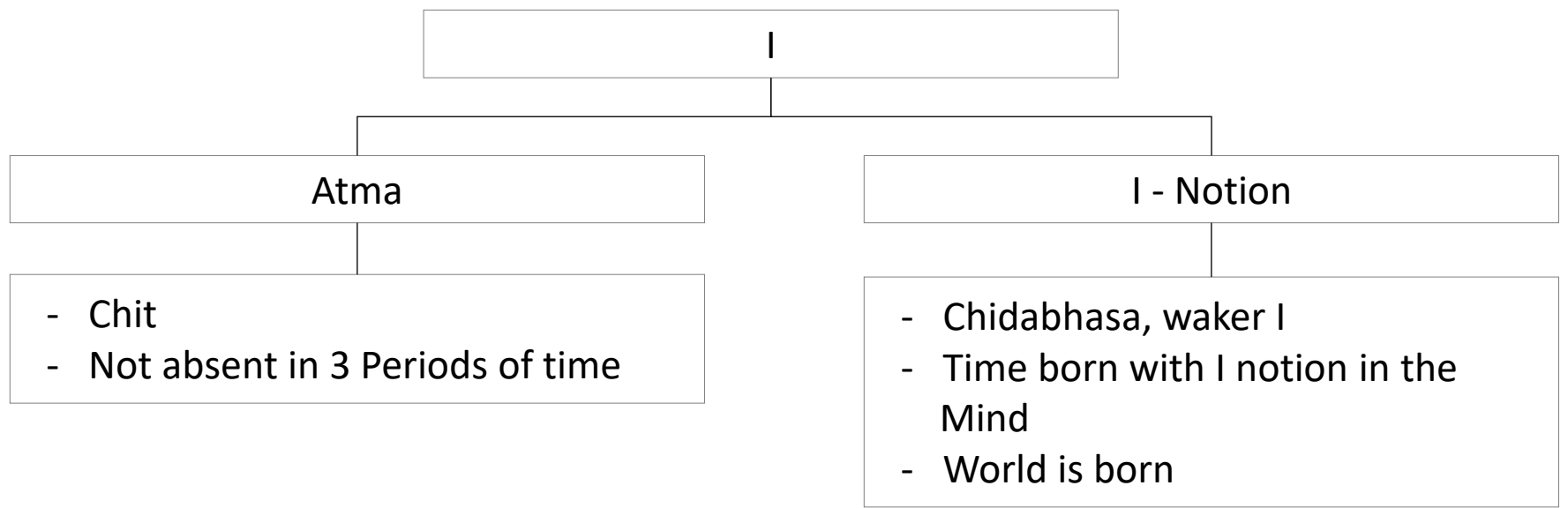
When ego I Absent :

- **Sakshi Present**
- **Real I**

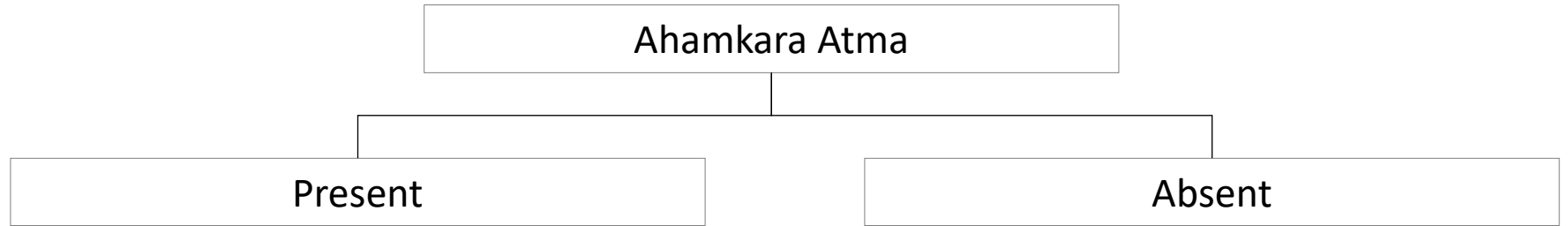
What talks about Absence of Ahamkara and World in Sleep?

- Sakshi who is present without I - Notion
- I didn't experience anything including myself = Ahamkara

- **Witness of Absence of everything including I - Notion**
- **Is Atma - Brahman**
- **Can't talk of Absence of that Witness**



- Whatever experiences Absence of Atma is the Real Atma
- Ahamkara Atma not real Atma



Advaita Makaranta :

साक्षी सर्वान्वितः प्रेया
नहं नाहं कदाचन ।
परिणामपरिच्छेद
परितापैरुपप्लवात् ॥ ९ ॥

sākshī sarvān vitah prēyān
aham nāham kadāchana
parināma paricchēda
paritāpai rupa plavāt ॥ 9 ॥

I am the witness, all-pervading and dear and never the ego (ahankara) which has the calamitous association with modifications, limitations and afflictions. [Verse 9]

- I am not I
- I am not Popular I = Ahamkara

• **I am that which is Available when Popular I is Absent**

• **Individuality I, Ahamkara, False I**

- Absence of Real Atma Experience is like Removing ones head and seeing our own head in front
- Can't experience Absence of real you
- Impossible to talk about ones own Absence

ii) 2nd Option :

- Real Atma becomes Absent

Who is there to experience and talk about experience of Atma?

- Nobody to talk
- No Pramanam, no witness
- Anatma and Atma goes
- No one is there to witness

• **Atma witnesses Absence of Anatma**

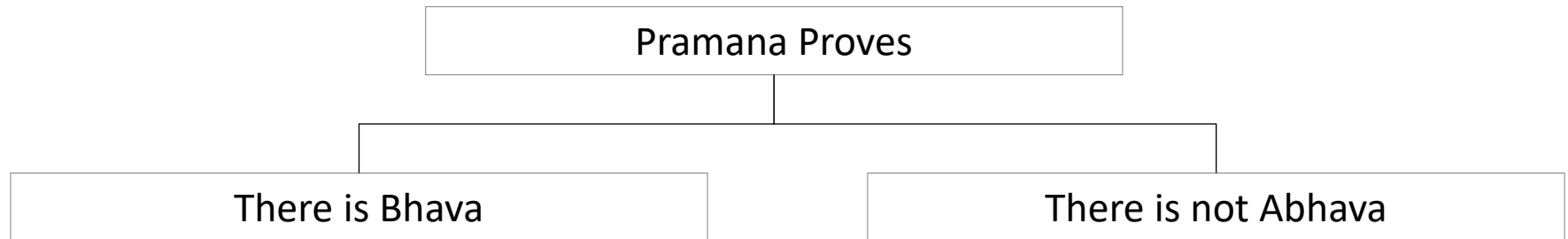
- If Atma absent, no one there to witness
- Anatma - Jadam

- If something not witnessed, if no Pramanam, can't prove that such a thing has happened
- End of Atma only if Pramanam exists.

Without Pramanam only speculation, imagination, not a fact

Example :

- To prove elephant behind me, I need a Pramanam



Law in Vedanta :

- **Bhava and Abhava both require Pramanam**

- Atma can't prove absence of Atma
- Anatma can't prove absence of Atma

- **If no one to talk about absence of Atma, it only Proves that Atma never becomes Absent = Sat principle**

- If Bhagawan witnesses Absence of Atma, that Bhagawan will be Atma

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Absence of Atma can't be talked about

Example :

- Son of Barren women

Law :

- Mana Adhina Meva Siddhi
- Prameyam existent only if there is Pramanam to prove its existence
- If no Pramanam, Non-existent

- **Negation of Atma not possible**
- **Hence Atma = Sat Rupaha**

- What is un-negatable is called Atma



- Next Chit Rupaha...